

NOTICE: All Subscriptions are payable at the BEGINNING of the Volume.
We should be notified promptly of discontinuance or change of address.

THE



CONTRIBUTOR.

A MONTHLY MAGAZINE.



Vol. XI.

DECEMBER, 1889.

No. 2.

• PUBLISHED • BY • THE •
• CONTRIBUTOR • CO •
• SALT • LAKE • CITY • UTAH •

THE CONTRIBUTOR.

CONTENTS FOR DECEMBER, 1889.

	PAGE.
The Sum of Revelation.....	<i>President Brigham Young</i> ... 41
The Zadoc Pine Labor Union. II.....	43
Children	<i>R. H. Dana</i> 48
Flies and Gnats.....	<i>J. E. Talmage</i> 49
The Word Nice.....	53
Moroni: A Sketch of the Nephite Republic. II.....	<i>B. H. Roberts</i> 54
Temperance in all things.	<i>Heinrich Bernz</i> 58
An Address.....	<i>Joseph A. West</i> ... 61
Boys of History. II.....	<i>Amalric</i> 64
The modern Christmas Spirit.....	<i>Charles Dudley Warner</i> 68
The Rise and Fall of Carthage.....	<i>E. H. Anderson</i> ... 69
Religion.....	72
A Burial at Sea.....	<i>Almagro</i> 72
What is Life?	73
Dearer Every Day.....	73
There is a God.....	<i>F. W. Jackson</i> 73
EDITORIAL: The New Republic.....	74
Preparation for Duty.....	75
Dom Pedro and Isabella, of Brazil.....	76
A Reminiscence.....	78
The New Ballot System	78
Association Intelligence	79

CHURCH WORKS.

BOOK OF MORMON.

Gilt, ...	\$2.75	Full Leather, embossed, \$1.25
Full Bock, ...	2.00	Full Cloth, embossed, 1.00
Full Roan, ...	1.75	

DOCTRINE AND COVENANTS

Gilt, ...	\$2.75	Full Leather, embossed, 1.25
Full Bock, ...	2.00	Full Cloth, embossed, 1.00
Full Roan, ...	1.75	

PEARL OF GREAT PRICE.

Morocco, Gilt, ...	\$1.25	Roan, ...	.75
Leather, Gilt, ...	1.00	Cloth, embossed, ...	.50

KEY TO THE SCIENCE OF THEOLOGY.

Full Roan, embossed, \$.75	Full Cloth, embossed, .50
-----------------------------	---------------------------

VOICE OF WARNING.

Full Roan, embossed, \$.50	Full Cloth, embossed, .35
-----------------------------	---------------------------

SPENCER'S LETTERS.

Full Roan, embossed, \$1.00	Full Cloth, embossed, \$.75
-----------------------------	------------------------------

HYMN BOOK.

Fourteenth Edition.

Full Roan, ...	\$.75	Full Leather, ...	1.00
Leather, extra finish, ...	1.25	Leather, Gilt, ...	1.50

LATTER-DAY SAINTS' PSALMODY.

Paper Covered Boards, Cloth Back, \$1.50 each, \$16.00 per Dozen.	
Cloth Bound, ...	1.60 " 17.00 "
Cloth and Leather Bound, ...	1.70 " 18.00 "

If sent by Mail, 17 cents per copy additional.

CATECHISM FOR CHILDREN.

Leather, ...	\$.40	Boards, ...	.20
Cloth, ...	.25	Stiff Cover, ...	.15

+ All Church Publications for Sale by ——— +
 The Desert News Co.,
 SALT LAKE CITY, UTAH.

❖ Z. ❖ C. ❖ M. ❖ I. ❖

ORGANIZED OCTOBER 16th, 1868.

PRESIDENT, WILFORD WOODRUFF,
VICE-PRESIDENT, MOSES THATCHER,

SECRETARY, - - T. G. WEBBER,
TREASURER, - - A. W. CARLSON.

DIRECTORS

Geo. Q. Cannon,	John Sharp,	Henry Dinwoodey,	William H. Rowe,
Jos. F. Smith,	George Romney,	P. T. Farnsworth,	Thos. W. Jennings.
Heber J. Grant,	John R. Winder,	John R. Barnes,	

*Manufacturers, Importers, and Wholesale and
Retail Dealers in*

General Merchandise

Salt Lake City, Utah.

BRANCH HOUSES AT

OGDEN, Weber County, Utah.

LOGAN, Cache County, Utah.

PROVO, Utah County, Utah.

EAGLE ROCK, Idaho.

Co-operative Stores and the General Public are invited to select their purchases
from our Choice and Carefully Bought Stock of

STAPLE and FANCY GROCERIES, DRY GOODS AND NOTIONS.

*Crockery and Glassware,
Tinware and Stamped Ware,
Carpets and House Furnishings,
Heavy and Shelf Hardware,
Stoves, Grates and Ranges,
Tools and Implements,
Stationery and Blank Books,
School Books,*

*Clothing and Furnishing Goods,
Hats and Caps,
Paper Hangings,
Boots and Shoes,
Rubber Goods,
Leather and Findings,
Pure Drugs and Medicines,
Wines and Liquors, Etc.*

WE MAKE A SPECIALTY OF HOME-MADE

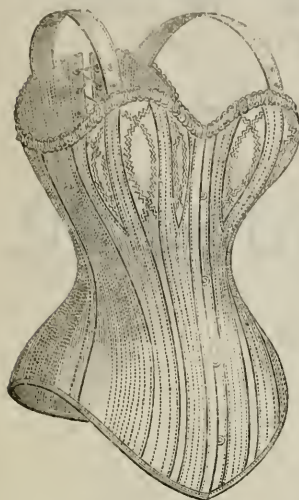
Boots and Shoes, Cassimeres, Suitings, Linseys, Flannels, Jeans,
Blankets, Shawls, Duck Suits, Overcoats & Overalls.

☞ Orders by Mail will receive Prompt and Careful Attention.

T. G. WEBBER, Supt.

WARNER BROS.

Celebrated Corsets.



THE merit and popularity of these Corsets is attested by the fact that over two million were sold last year in this country alone, and the sales are increasing rapidly year by year.

Ladies are cautioned against the many worthless imitations of Coraline Corsets which are upon the market. These imitations are stiffened with common twine filled with starch, and they lose all their stiffness after a few days' wear.

The genuine Coraline gives better value and better service for the money than any imitation. They can always be recognized, for they have "Dr. Warner's Coraline" printed on the inside of the steel cover.



FOR SALE BY ALL LEADING MERCHANTS.

WARNER BROS.

New York and Chicago.

For Sale in Salt Lake City

—BY—

Z. C. M. I.,
SPENCER CLAWSON,
F. AUERBACH & BRO.,
WALKER BROS. CO.,
COHN BROS.,
R. K. THOMAS.

For Sale in Ogden

—BY—

Z. C. M. I.,
W. H. WRIGHT & SON,
GEO. S. TRIBE,
SMUIN & THOMAS,
WOTHERSPOON.

WARNER BROS.' Celebrated Corsets.

J.W. Fardley, **LUMBER,** SASH, DOORS, Etc.

340 First East, Half Block North of Washington Square.

TELEPHONE
113.

S. P. TEASDEL

P. O. Box 352, Salt Lake City.

Wholesale and Retail Dealer in
Dry Goods, Groceries, Boots and
Shoes, Hardware, Notions and

All Kinds of GENERAL MER-
CHANDISE. Best House for
Family Supplies.

EAST TEMPLE ST.

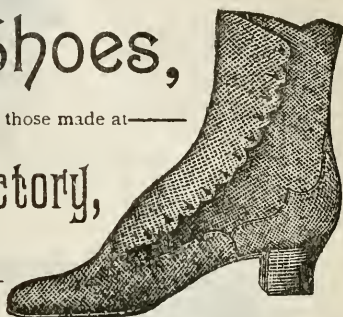
S. P. TEASDEL

In Relation to **Boots & Shoes,**

—The people of Utah are sensibly united in preferring those made at—

❖ Z. C. M. I. ❖ Factory,

—SALT - LAKE - CITY.—



LOOK FOR THE BRAND.

Taylor, Romney, Armstrong Co.,

LEADING LUMBER DEALERS OF UTAH.

Rustic, Plank, Joists, Rafters, Shingles, Mouldings.

EVERYTHING THAT BUILDERS NEED.

South Temple St.,

Salt Lake City.

—INSURE WITH—

The Mutual Life Insurance Co., of New York.

CASH ASSETS, over \$120,000,000.

LOUIS HYAMS,

DISTRICT MANAGER FOR UTAH,

ADDRESS. P. O. BOX 211, SALT LAKE CITY.

W. H. CAMPBELL, Agent at Ogden.

GEO. E. BLAIR, Special Agent.

Union Pacific Railway. MOUNTAIN DIVISION.

*The Popular Line for
Central and South-
ern Utah,*



*Northern Utah, Idaho
and Montana, and
all points East.*

GOOD EQUIPMENT, QUICK TIME AND BEST OF ACCOMMODATIONS.

G. M. CUMMING,
General Manager.

J. V. PARKER,
A. G. F. and P. Agent.

FRANCIS COPE,
G. F. and P. Agent.

Perfect Equipment

SPANISH FORK
CAÑON.

CASTLE GATE.

PRICE CAÑON.



BLACK CAÑON.

MARSHALL PASS.

GARDEN of the GODS,

GRAND CAÑON OF
THE ARKANSAS.



Picturesque Route

BETWEEN

CHICAGO OR ST. LOUIS

—AND—

NEW YORK

PASSENGERS FROM THE WEST

Can Secure Through Day and Pullman Sleeping Car Service from ST. LOUIS over the OHIO & MISSISSIPPI and ERIE RAILWAYS, or from CHICAGO over the CHICAGO & ATLANTIC and ERIE RAILWAYS to the important Eastern Cities. Limited Trains, Daily Equipped with PULLMAN'S latest pattern of PALACE and DRAWING ROOM COACHES.

ASK FOR YOUR TICKETS

VIA THE ERIE RAILWAY,

ON SALE AT ALL THE PRINCIPAL RAILWAY STATIONS throughout the West.

W. H. HURLBURT,
Genl. Western Passenger Agent,
CHICAGO.

L. P. FARMER,
Genl. Passenger Agent,
NEW YORK.



TRAVEL

(VIA)

The Union Pacific!

'THE OLD OVERLAND ROUTE,'

(BETWEEN)

Utah and the Missouri River

(TAKE THE FAST TRAIN,)

"THE OVERLAND FLYER"

And Save One Day Crossing the Continent.

TOURISTS!

No Tourist can properly appreciate the Grandeur of the Scenery or the Magnificence, Extent and Resources of the United States, until he has compassed journeys to the following points:

*COLORADO IN GENERAL,
UTAH IN GENERAL, and
SALT LAKE CITY in Particular;*

*Yellowstone National Park,
The Great Shoshone Falls,
The Columbia River, Oregon,
Puget Sound and Alaska;
The Sierras in Nevada,
California in General,
Yosemite, the Big Trees,
And Los Angeles,*

And Mining Camps, Cities, and Health Resorts of the Rocky Mountains, all of which are best reached via the

UNION PACIFIC RAILWAY.

Tickets on Sale at all Coupon Ticket Offices in the United States.

THOS. L. KIMBALL,
Gen'l Manager,
OMAHA, NEB

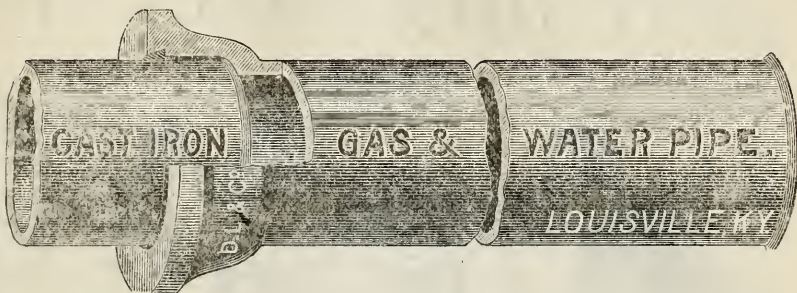
E. L. LOMAX,
Gen'l Pass. Ag't.
OMAHA, NEB.

T. W. LEE,
Asst't Gen'l Pass Ag't,
OMAHA, NEB.

J. V. PARKER.
Div. Pass. Ag't,
SALT LAKE CITY, UTAH.

DENNIS LONG & COMPANY,

=====LOUISVILLE, KY.=====



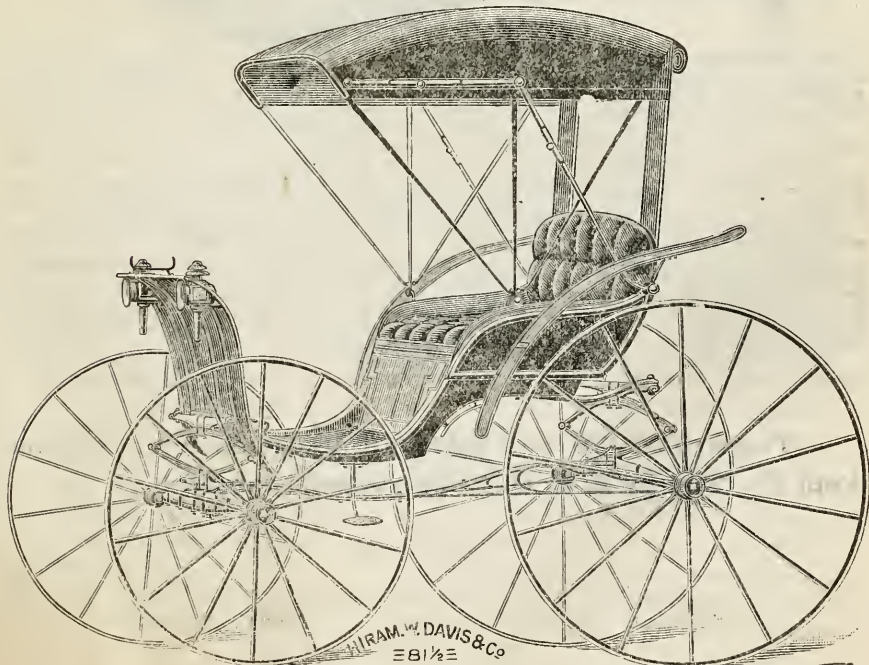
MANUFACTURE EXCLUSIVELY

CAST-IRON GAS AND WATER PIPE,

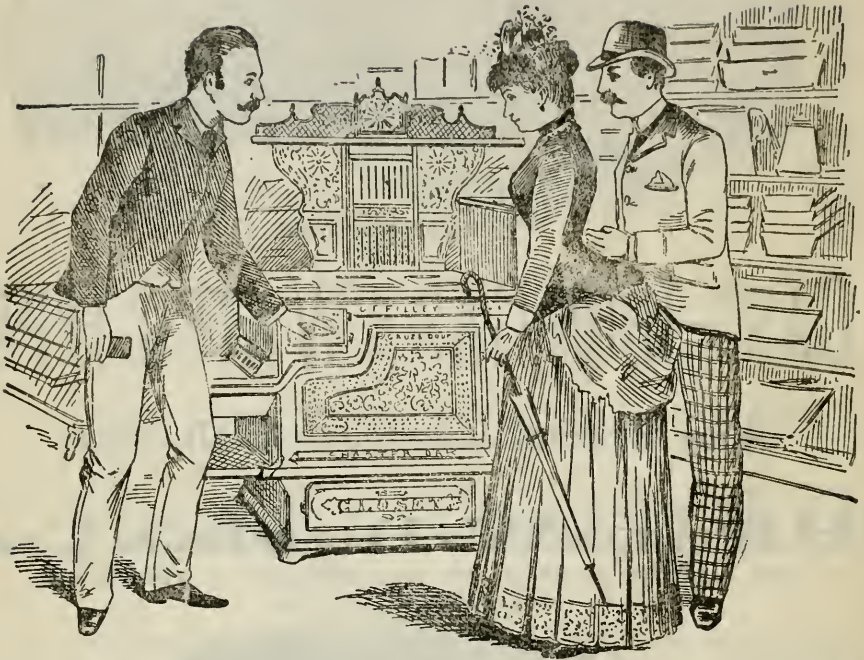
And Special Castings of all Sizes.

Hiram W. Davis & Co.

THE LARGEST BUILDERS OF FINE BUGGIES IN THE WORLD
Cincinnati, O., U. S. A.



CO-OP. WAGON & MACHINE CO., SALT LAKE & OGDEN, EXCLUSIVE AGTS.



SALESMAN—Yes, this is the stove you inquired for. As you say, it does not look exactly like the one your mother recommended you to buy, and which she thinks so much of, but it is a **Charter Oak Range**. We have the Cook Stoves of the same make but the Ranges are used more generally now, as they are more convenient. How long has your mother had her stove?

YOUNG MARRIED LADY—Oh! ever so long. She bought it when I was a baby, and has been using it ever since, and she told me I must get the same kind.

SALESMAN—Well, this is the same kind. That is, it is a **Charter Oak**, but you must remember that twenty years is a long time, and improvements have been made since your mother got hers. This Range has the wonderful **Wire Gauge Oven Door**, which you have probably heard of, as it is known and sold everywhere in connection with our Stoves and Ranges.

YOUNG MARRIED LADY—Oh! I remember now. She spoke about that, but I can't understand why that should make it so much better than our old stove, as that was as good as it could be.

SALESMAN—There is no doubt about its being much better; it is a wonderful improvement. It bakes everything so much nicer, and the meats are not dried up like they are in the old fashioned tight ovens. Why, a steak can be broiled in that oven as perfectly as over a charcoal fire, and the natural juices of the meat, which make it so appetizing, will all be retained. It is just the same with roast meats. Of course it is needless for me to speak of its other good qualities, as your mother's advice has made that unnecessary.

YOUNG MARRIED LADY—Well, of course, I will take it. Please have it put up as soon as you can, as we have no stove yet. We are just commencing housekeeping, you know.

These STOVES and RANGES are Recommended and kept For Sale by Z. C. M. I., Sole Agents for Utah.

THE CONTRIBUTOR.

VOL. XI.

DECEMBER, 1889.

No. 2.

THE SUM OF REVELATION.

BY PRESIDENT BRIGHAM YOUNG.

TO UNDERSTAND the first principles of the Gospel—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened by the Holy Ghost; his mind must be in open vision; he must enjoy the blessings of salvation himself, in order to impart them to others. In our capacity, we are privileged, in a spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge, for instance, of the rudiments of the English language. If we continue in our studies—in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that, until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars—of commencing at the rudiments of all knowledge—of entering into the academies, we might say, of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything until we go down to the grave. If we enjoyed healthy bodies, so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things.

The capacity of mankind in attaining to geometrical knowledge and the fine

arts is great: all nations and people understand more or less of the knowledge pertaining to the arts and sciences. But when they leave those principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves or to others, those principles that pertain to future knowledge, they are in the dark; there is a veil over them. The veil of the covering that is over the nations of the earth has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons (who pretend to) step beyond organized nature, which is visible to the natural eyes, there is a mystery—the hidden mystery—the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass; but can we tell what manner of person we are? Can we define the object of this organization—of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of Divine wisdom in our organization? It is a mystery to the wisest there is upon the earth. We see life and action: this we witness daily; ourselves, we act; we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such that the wisest of all the philosophers are ready to acknowledge and exclaim, It is a

mystery!—it is not to be fathomed or understood by man. When we advance into the future or recede into the past, either plunges a man into still greater mystery. It is a mystery that the world have sought after by their wisdom: they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study—have sought after and read the comments and ideas of others with the utmost anxiety and fervency of intention, seeking to find that which others have not found—to learn that which has not been learned.

This Book, which is the Old and New Testament, preaches but one sermon from Genesis to Revelations. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations as not canonical, and any other writings of Prophets and Apostles, and all good men—all revelations that have been set aside, and considered unnecessary—summon all the revelations that have been given from the days of Adam to the present time; and what is the sum of the whole of the teachings of Him who has created (the Supreme of the universe)—who has organized and planned and executed and brought into existence—all His teachings to His people? Simply this—Son, daughter, live before me, so that I can come and visit you; order your lives with that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my angels or my minister, the Holy Ghost to reveal my mind and will to you, or to bless you with abiding comfort, that they may not be disgraced in your society.

I say, all the revelations of God teach simply this—Son, daughter, you are the workmanship of mine hands: walk and live before me in righteousness; let your conversation be chaste; let your daily deportment be according to my law; let your dealings one with another be in justice and equity; let my character be sacred in your mouth, and do not profane my holy name and trample upon mine

authority; do not despise any of my sayings, for I will not be disgraced. I wish to send one of my servants to visit you. What for? That you may see and know as others have—that you may see as you are seen—that you may understand those principles pertaining more particularly to the Kingdom you are in. You have descended below all things. I have, in my wisdom reduced you; I have caused that you should drink of the dregs of the bitter cup. I have placed you in the depths of ignorance, and have surrounded you with weakness, to prove you. I have subjected you to all misery that can be endured. I have caused you to come upon this earth, where misery, and darkness, and every species of unbelief and wickedness reign, to prove you, that you may understand and know the good from the evil, and be capable of judging between these with a righteous judgment.

I have caused all this to be done; and now, son and daughter, the *inhabitants* of the *whole earth* that have lived from the days of Adam until now, the first and the last—the grand aim of all that I, the Lord, have revealed, is to instruct you to live, so that I can come and visit you, or send my angels, that they can enter into your habitations, walk and converse with you, and they not be disgraced. By so doing, you shall be made partakers of all knowledge and wisdom, power and glory that the sanctified or glorified beings enjoy. And this is, first of all, what the Lord wishes of the people.

All the revelations that are given, and every revelation that was given, and every matter of fact or truth that is revealed to the children of men is for their benefit; and, if improved upon, in honesty and truth, in righteousness and humility, to the glory of God, and to their own honor, it is a lasting benefit; but if they should turn about and make an evil use of it, it always will be to their condemnation: consequently, it is for the inhabitants of the earth to know the blessings and privileges the Lord has for them to enjoy. It was said by the Savior, when in the flesh, to the scribes and pharisees and learned doctors of the law;

and it will apply to every class and grade, and every individual in every community: "This is the condemnation, that light has come into the world, and men choose darkness rather than light."

SELF-DISCIPLINE. — Can we fight against and subdue ourselves? That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. A man may learn letters, and study all the various branches of scholastic education to the day of his death; but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself: he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life. He is obliged to catechise and train himself, for he knows his own disposition the best—its fortified and unfortified parts. He is, therefore, the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ. If every person in the community would correct his own errors each day he lives, the errors of the whole would continually effectually be corrected. For where is there a man who, by preaching on a text from the Bible or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and but little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside until every fault in our whole lives is corrected and we are sanctified before the Lord. This perfect

science of self-control requires men and women to be in the school all the days of their lives, and they will not see a single day in which they will not learn some truth with which they were not before acquainted.

A half-hearted Mormon is one of the meanest of human beings. It is no trouble for such a person to turn unto Baal or unto Jesus; yet, at the same time, the Lord has a use for him. He has placed him in the world to serve His own purpose; and when, by such characters, afflictions are brought upon the Saints, it is to make the Saints more attached to the cause of truth. They are not all sheep that are in the fold, neither are they all Saints who bear the name.

There is a class of persons that persecutions will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow Him to the cross, if it be necessary; and these He will crown. They are the ones who will wear a celestial crown and have dominion, rule and government. These are they who will receive honor of the Father, with glory, exaltation, and eternal lives.

One-half of what we call naughtiness in children is simply weariness, and at least a third is due to indigestion, which leaves but a very small fraction for the theory of total depravity to rest upon. A child who is perfectly well, well nourished, well rested, is almost invariably good tempered and joyous. It is as natural for a child to be happy as it is for a bird to sing.

THE ZADOC PINE LABOR UNION.

II.

When Zadoc arose on the morrow and stepped out of doors to breathe the morning air, he saw the white-haired widow chopping kindling-wood in the shed.

"That ain't no work fer you," he said.

"Who's to do it?" the widow asked; "my darter, her arm's lame. She lamed it snatchin' a child off the railroad-track in front of the engyne. The engyne hit her. It was one o' them delegate's children, an' no thanks to nobody. Who' to chop kindlin', if I don't?"

"I be, I reckon," said Zadoc. He took the hatchet out of her hands and split up a week's supply. It was sharp work on an empty stomach; but he took it out of the breakfast, a little later.

After breakfast he walked down to Centre, the nearest large town, and spent an hour in a paint-shop there. He asked a great many questions, and the men in the shop had a good deal of fun with him. Zadoc knew it, but he did not care. "Amoosed them, don't hurt me, an' keeps the derned fools talkin'," he said to himself.

He returned to South Ridge in time for dinner, and in the afternoon sallied out to look for a job. Remembering the Bixbys and the Baxters, and the fact that "Andy" did not care for more than two days' work in the week, Zadoc thought he would offer his services to the two families. "Thar' ain't no room in this world," he reflected, "for two-day men. The six-day men has first call on all jobs."

The Bixbys gave him the work, and paid him a dollar for the afternoon's work; but he could not come to terms with the Baxters. They wanted him to take fifty cents for half a day's work.

"But you'd 'a' had ter pay that there other feller a dollar," Zadoc objected.

"But that's different," said Mrs. Baxter; "you aren't a regular gardener, you know."

"The job ain't different," replied Zadoc; "and ef Andy c'n get a dollar fer it, I'm a-goin' to let him have it." And he shook his long legs down the road.

He loomed up, long and bony, before Mr. Thorndyke just after dinner.

"You've come to cart the ash-heap away, I suppose?" Mr. Thorndyke said.

"That ash-heap moved out of town last evenin'. Ef you've got time, though, I want yer to step around to the back o' the house. Got somethin' to show yer."

The "something" was Mr. Thorndyke's barn. He kept no horse; but the small building that goes with every well regulated cottage in New Jersey he utilized as a play-room for his children and a gymnasium for himself.

"That there barn," Zadoc told him, "is jest a sight to look at. It stands to the

north o' the house, an' takes all the weather there is. The paint's most off it. Look at these here big scales! I took one of those there fer a sample, and here's the color, the way it ought to be, on this here bit o' shingle." Zadoc pulled the sample out of his pocket. "Now you wanter let me *paint* that barn for yer. I've figgered thet it'll cost yer jest twenty-five dollars. Thet's a savin' for *you*, an' I c'n take my time about it, and put in a week on the job an' do some other work round the town at the same time."

"Have you other engagements?" Mr. Thorndyke asked.

"No," was Zadoc's answer; "but I'm goin' to hev 'em."

"But do you know how to paint?"

"Anythin' the matter with my gardenin'?"

"No."

"All right on ash-heeps, ain't I?"

"I suppose so."

"Well, you jest try me on paint. Same old terms—no satisfaction, no pay. I can't make that there barn look wuss'n it does now; an' I'm goin' ter make it look a heap better."

The next afternoon Zadoc was painting the Thorndyke barn. He worked there only in the afternoons; in the mornings he hunted up odd jobs about the town, and the money he got for these he took to Centre and invested in paint and brushes. As he paid cash, he had to buy in small quantities; but when the barn was painted—and it was painted to Mr. Thorndyke's satisfaction—Zadoc found himself something more like a capitalist than he had ever been in his life.

But there was one unpleasant incident connected with this job. He was sitting one afternoon in the children's swing, which he had borrowed to use in painting those parts of the barn which he could not reach with a ladder; he tied the ends of the ropes around the cupola, twisted himself up to the ridge-pole, and untwisted himself as he painted downward. He was slathering away on his second coat, whistling cheerily to himself, when a man in overalls and a painty jacket came up and made some remarks about the weather. Zadoc told him that the

weather was a good thing to take as it came; and then the man inquired:

"Do you belong to the union?"

"What union?" asked Zadoc; I ain't no Canuck, ef thet's what yer mean."

"The house-painters' union," said the man.

"Well, no," said Zadoc, still slathering away, with his head on one side. "Guess I'm union enough, all by myself. I'm perfec'ly united, I am—all harmonious and unanimous an' comfortable."

"What are you a-paintin' for, then?" demanded the stranger.

"Fer money," said Zadoc. "What are you a-foolin' round here for?"

"Have you ever served an apprenticeship to this business?" the man asked.

"Hev you ever served an apprenticeship ter rollin' off a log?" Zadoc asked, by way of answer.

The man muttered something and moved away. Zadoc communed with himself.

"Ap-prenticeship ter sloppin' paint! Well, I be derved! Why, fool-work like thet's born in a man, same's swimmin'."

As Zadoc became known to the community, he found that work came right to his hand. The laboring native of South Ridge was the sort of man who said, when a job was offered to him: "Well, I guess I'll take a day off some time week arter next and 'tend to it." This energetic person from the North Woods, who made engagements and kept them, was a revelation to the householders of the town. He mended fences and roads; he cut grass and sodded lawns; he put in panes of glass and whitewashed kitchens; he soldered leaky refrigerators and clothes-boilers; he made paths and dug beds; he beat carpets and pumped water into garret tanks—in short, he did everything that a man can do with muscle and intelligent application. He was not afraid to do a thing because he had never done it before.

Moreover, he made his services acceptable by doing, as a rule, more than his contract called for. He was not above treating his employers as so many fellow human beings. When the doctor prescribed wild-cherry cordial for Mrs.

Thorndyke, Zadoc put in a whole afternoon in scouring the country for wild-cherries, and brought back a large basketful. He would take no pay.

"Them's with my compliments," he said. "They growed wild, and I guess they growed wild a-puppis. Knowed thar waz sick folks a-needin' of 'em, mebbe."

* * * * *

But it was not to be all plain sailing for Zadoc. One evening he went home to the widow Dadd's, and found the widow in tears and her daughter flushed and indignant. They told him that a "boy-cott" had been declared against him for doing union-men's work, and against them for harboring him. The butcher of the town, who was also the green-grocer, would sell Mrs. Dadd nothing more until she turned Zadoc out of doors. Centre was the nearest town from which she could get supplies, and Centre was three miles away.

Zadoc walked over to the butcher's shop. The butcher was a German.

"What's this here, Schmitzer?" he demanded. "Ain't my money good enough fer you?"

"I ken't help it, Mr. Pine," said Schmitzer, sullenly. "If I don't boygott you, dem fellis boygott me. I got noddin' against you, Mr. Pine, but I ken't sell you no mead, nor Mrs. Tattneider."

"Runnin' me out of town, are ye?" Zadoc said. "Well, we run men out whar I come from. But we don't run 'em out onless they've *done* suthin', an' they don't let 'emselves be run out onless they've *done* suthin'. I ain't done nothin' but what I ought, an' I'm a-goin' ter stay here."

He went back to the widow Dadd's, and told her that he would take charge of the commissariat. That night he got a large packing-case, which Mr. Vredenburg was quite willing to give him, and a barrow load of saw dust from the waste heap at the saw mill. After an hour's work he had a fairly good ice box, and by the next night he had that box filled with ice from Centre, and with meat and vegetables from New York. Zadoc read the papers; he had seen the market re-

ports, and now he was able to determine, by actual experiment, the difference between South Ridge prices and New York market prices. He discovered that the difference was very nearly forty per cent. The express company's charge for transportation was forty cents for an ordinary flour barrel, well packed.

Zadoc saw a new vista opening before him. He called on Mr. Thorndyke, and proposed to do that stately person's marketing, and to divide the forty per cent profit evenly between them. Mr. Thorndyke was at first doubtful and suspicious. He cross-examined Zadoc, and found out what had started the young man on this new line. Then his manners changed. Mr. Thorndyke was not in the habit of carrying himself very graciously toward those whom he considered his social inferiors. But now he grasped Zadoc's hand and shook it heartily.

"I'm glad to know this, Pine," he said. "If you've got the pluck to fight those cowardly brutes and their boycott, I'll stand by you. You may try your hand at the marketing, and if you suit Mrs. Thorndyke, all right. If you don't, we'll find something else for you to do."

Zadoc went in town on the morrow with a list of Mrs. Thorndyke's domestic needs. He had, on his previous visit, sought out the venders who dealt in only one quality of goods, and that the best. To these, in his ignorance of the details of marketing, he thought it best to apply, although their higher prices diminished his profits. In this way he was able to send home a full week's supply of the best meat and vegetables in the market. They proved to be better than Schmitzer's best, and Mr. Thorndyke paid a bill smaller by one-fifth than he had ever received from Schmitzer. Zadoc was only forty-three cents to the good; but he had made his point. Within one month he was buying for ten families, and receiving the blessing of ten weary housewives, who found it easier to sit down of a Friday night, lay out a bill of fare for the week and hand it to Zadoc Pine with a tranquil dismissal of all further care, than it had been to meet every recurring morning, the old, old question: What

shall we have for dinner to-day? And Zadoc found his profit therein.

* * * * *

One warm evening in September Zadoc Pine sat in the front yard of the widow Dadd's house, whittling a plug for the cider barrel. He looked up from his whittling and saw a party of a dozen men come up the road and stop at the gate. He arose and went forward to meet them.

"Good evenin', friends!" he said, driving his jack-knife into the top rail of the fence and leaning over the pickets: "Want to see me, I s'pose? What c'n I do fer ye?"

One man came forward and put himself at the head of the party. Zadoc knew him by sight. It was McCuskey, the "walking delegate."

"You can get out of this town," said McCuskey, "as fast as you know how to. We'll give you ten hours."

"That's friendly like," said Zadoc. "I ain't had a present o' ten hours' free time made me sence I wuz a boy at school."

"Well," McCuskey broke in, annoyed at some suppressed laughter in his rear, "you can take them ten hours and use them to get out of South Ridge."

"Ken, eh?" said Zadoc. "Well, now, ef I've got ter go, I've got ter go. I ain't got no objection. But I jest wanter know *what* I've gotter go fer. Then maybe I'll see if I'll go or not."

"You have got to go," McCuskey began, "because you have interfered with the inalienable rights of labor; because you have taken the bread out of the mouths of honest toilers——"

"Sho!" Zadoc interrupted him, "don't talk no sech fool talk ez that! I ain't taken no bread outter no man's mouth. I ain't got down to that yet. S'pose you tell me in plain English what I've done to be run outter town fer?"

There was more hushed laughter in the spokesman's rear, and he set his teeth angrily before he opened his lips again.

"You have no trade, and you have taken jobs away from men who have trades. You took away a painter's job when you painted that barn on the hill."

"I didn't take away no painter's job.

It wazn't nobody's job—it wazn't no job at all until I made a job of it. Ef the painter wanted it, why didn't he go an' get it?"

"You've took away Andy Conner's gardenin'-work all around the town."

"Tha's so!" from Andy Conner, at the back of the crowd.

"Where was Andy Conner when I took his jobs away from him?" Zadoc asked, and answered himself: "Drunk, in Bryan's back yard. Andy Conner works two days in the week, an' I work six. I ain't got no time to be sortin' out Andy Conner's jobs from mine."

Then there came a husky howl from out the thickest of the crowd.

"Vell, you take away my chob, aynyhow! You take my bissness away—you take my boocher bissness."

"Ah!" said Zadoc, "that's you, Schmitzer, is it? Yes yer right. I'm tak'n yer job away—the best I know how. But I didn't take it away until you took the food outer my mouth—that's what ye did, an' no fancy talk, neither—an' outer the mouths o' two helpless wimmen. An' under them circumstances, every time, I'd take your job away, ef you was the President of the United States."

This was a solemn asseveration for Zadoc. He respected the office of the President of the United States. But it was lost on his hearers. No man in that crowd respected the President of the United States. There came a low, growling murmur from the group:

"Kill him! Hang the scab! Kill him!"

"Kill?"

Zadoc let out a voice that only the Adirondack hills had heard before. Then he checked himself, and talked quietly, yet so that every man on the street heard him.

"I came from the North Woods," he said. "They make *men* whar I came from. I ain't wronged no man in this town. I come here to make my livin', an' here I'll stay. Ef you wanter fight, I'll fight yer, one at a time, or the hull gang! Ye can kill me, but ye've gotter kill me *here*. An' ef it comes ter killin', I c'n hold my end up. I c'n kill a rabbit at forty rod, an' I own my rifle yit. But I

know ye won't give me no fair fight; ye want to crawl up behine me. Well, I'm a man from the woods. I c'n hear ye a half a mile off, an' I c'n smell ye a hundred yards."

He made an end, and stood looking at them. He picked up his big jack-knife, and was jabbing its blade deep into the top rail of the fence and picking it out again. A silence fell upon the crowd. Zadoc Pine was a large man and a strong man. He had a knife, and in the doorway behind him stood the widow Dadd's daughter with his rifle, held ready for him.

Zadoc broke the silence.

"Boys," he said, "I ain't no hog. I want you to understand thet I'm goin' to earn my own livin' my own way. I take what work I c'n get; an' ef other folks is shit'less enough ter leave their work fer me ter do, thet's *their* business. I've took one man's job away from him fer cause. But i ain't got no spite ag'in him. He's only a fool-furriner. Thet's you, Schmitzer. An' ter show you that I ain't got no spite agin yer, I'm a-goin' ter make you an offer. I'll take yer inter partnership."

There was a derisory laugh at this from the whole delegation, but Zadoc checked it.

"Schmitzer," he said, "you come inside here and talk it over with me. I ain't goin' to hurt ye, an' yer friends here'll go down street ter Bryan's an' take a drink. The've been a-talkin', an' I Guess they're thirsty."

After a moment of irresolute hesitation the delegation moved off. The men were puzzled. The exiling of Zadoc Pine seemed no longer a simple matter, and they felt the need of discussing a new situation. Zadoc and Schmitzer were left together in the little stone house.

"Schmitzer," said Zadoc, "I'm makin' most as much clean profit outer my ten families ez yo're makin' out of yer whole business, an' I don't have no rent t'pay. Here's my figgers—look 'em over! Now, Schmitzer, thet's no end of business hereabouts thet you ain't worked up. These farmers all around about are livin' on salt pork, an' eatin' butchers'

meat wunst a week. We've gotter get their trade and teach 'em Christian livin'. These here quarrymen ain't eatin' meat like they oughter. S'pose we show 'em what they c'n get for a dollar?"

Schmitzer looked carefully over Zadoc's figures. He knew the risks of carrying perishable stock. He saw that people bought more when the opportunities of the great markets were offered to them. Before he left the house he had agreed to work with Zadoc, and to follow his leader in the new scheme for supplying South Ridge with meat and vegetables.

"An' what'll yer friends down street say?" queried Zadoc.

"I don' care vot dey say," responded Schmitzer; "dose fellus ain't no good. I got better bissness now. If dey don' like it, dey go down to Cender un' bring deir meat home demselves."

* * * * *

Zadoc retains his share in the Pine & Schmitzer Supply Company; but after he had drummed up the local trade on the new basis, and broken Schmitzer into the routine work, he branched off for himself in a new line.

He had found an amateur electrician among his customers, and with this gentleman's aid he organized the South Ridge Fire Department and Protective Association. Thirty-six householders paid him ten dollars for the plant and ten dollars for yearly service; and he connected their houses in an electric circuit, of which his own bedroom was the central station. In each house was a combined bell and alarm; and if a citizen awoke at night to find his chimney on fire or to hear a stranger within his chicken house, he rang a wild tocsin in thirty-five other houses, and then sounded a signal letter by dot and dash to proclaim his identity. Then the whole town turned out, and Zadoc drove a small chemical engine behind Schmitzer's horse. If the cause of the disturbance was a chicken thief, and the cause was caught, Zadoc played upon him.

"Can't bring out thet engyne fer nothin'," he said; "she's got ter serve a moral purpose somehow."

Two years and a half have passed since

Zadoc left the North Woods. He is an employer now, and an owner of real estate, in a small way, and he still has South Ridge under his protecting wing, and keeps her yards clean and her lawns trim—or his men do. Moreover, he is the husband of the girl whose smile first welcomed him to the Ridge.

"Man must earn his bread in the sweat of his brow," he has said; "but some men sweat inside o' their heads an' some outside. I'm workin' my brain. I could 'a' done more with it ef I 'a' had edication. When that there boy o' mine gets a few years on top o' the six weeks he's got now, I'll give him all he wants, an' he c'n do the swaller-tail business ef he wants to. Thet goes with edication."

"You have done much for the town, Mr. Pine," the dominie once said to him, "and I am glad to say that your success has been due to the application of sound principles—those principles on which true success has ever been founded."

"Yaas," said Zadoc, meditatively, "an' then—I'm an Amerikin, an' I guess thet goes for suthin'."

CHILDREN.—A man may have many vices upon him, and have walked long in a bad course, yet if he has a love of children, and can take pleasure in their talk and play, there is something still left in him to act upon—something which can love simplicity and truth. I have seen one in whom some low vice had become a habit, make himself the plaything of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and have felt as much of kindness and sympathy toward him as I have of revolting toward another who has gone through life with all due propriety, with a cold and supercilious bearing toward children, which makes them shrink and still. I have known one like the latter, attempt, with uncouth condescension, to court an open-hearted child who would draw back with an instinctive aversion; and I have felt as if there were a curse upon him. Better to be driven out from among men than to be disliked of children.—*R. H. Dana.*

FLIES AND GNATS.

WE could not desire a more fertile field for study and observation with the microscope, than that of insect life. One need never pause in his researches through lack of specimens, for, of all divisions of the animal kingdom, insects form the most numerous, there being several hundreds of thousands of separate and distinct kinds. The study of insects is interesting, instructive, and useful; interesting because of the many fascinating beauties of their structure and habits; instructive on account of the almost numberless lessons to be gained from a contemplation of their busy life; and useful in that we learn how to protect and develop such insects as are useful to man, and to guard against the ravages of others which seem to have been intended by the Creator as a scourge.

One of the most extensive of insect orders includes the *Dipters* or two-winged insects. This class excels both in the number of species, and the number of individuals. The name "dipter" is given to these insects because they possess but one pair of expanded, transparent wings, in place of two pairs as is usual with other insects. The place of the hind wings is marked by a pair of short projections, which, in some cases are slender and knobbed, and are called halteres or balancers.

The nature of these appendages will be well understood from an examination of

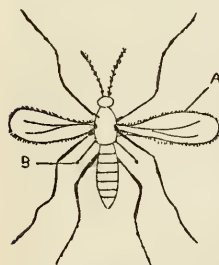


Fig. 1.

the *Hessian Fly*, an enlarged sketch of which is given in figure 1. A indicates the front pair of expanded wings; these are essential to flight; B marks the balancers, which are supposed to aid the fly in directing its course

through the air, though the way in which this is done is not well understood. The figure is a greatly magnified illustration, the fly itself being in reality not more than a quarter of an inch in length. This insect is of great detriment to grain crops; the eggs of the fly being deposited during spring and autumn, in the tender blades

of wheat and other grain; and the young brood living by sucking the sap from the plants.

As a more familiar example of dipterous insects, let us consider our common friends the active little *House Fly*. To secure the best results, we would better take a dead specimen, in which we can separate the parts of the body and examine each separately by the aid of the microscope. A drop of ether or of benzine placed upon the head or abdomen of the fly will cause quick and apparently painless death.

The fly's wing is an interesting object, such a thin, gauze-like structure; the surface is studded with little pointed projections, all curiously shaped, and arranged with great regularity. Through the wing, numerous dark lines may be traced; these are called veinlets, and in the earlier part of the fly's winged life, these little channels are filled with fluid; but this soon disappears, and the tiny tubes then contain nothing but air.

Now look at the fly's foot, a fairly accurate sketch of which is given in figure 2. This shows the object as it appears when viewed through a microscope of ordinary power. Carefully observe the strong points, the rough hairy covering, and the large claw-like hooks at the extremity.



Fig. 2.

One almost imagines he is looking at the bristled paw of some fierce beast of prey instead of the tiny foot of a harmless fly. Extending from the end joint we notice a pair of expanded flaps or pads; these seem to be of great use to the insect in enabling it to attach itself firmly to smooth surfaces, and even to walk with its back downward. Some microscopists believe that the fly accomplishes this feat by pressing the discs so strongly against the surface upon which it rests, that the air is excluded from beneath, and the

atmospheric pressure on the outer surface keeps the discs firmly attached. Other observers think that a viscid fluid is poured out from the discs of the fly's foot, and this by its sticky properties secures to the foot an efficient hold. It is not unlikely that both these means are employed to some extent. Great muscular power seems necessary for the quick movements of the fly's limbs; all of us know how easily these familiar insects become hnumbed by cold so that they are incapable of rapid motions.

The eye of our subject is well worth study. The large eye balls are easily seen as prominent appendages to the insect's head; indeed the eyes seem to make up the greater part of the head. Under the magnifying glass each of these large eyes is seen to consist in reality of a

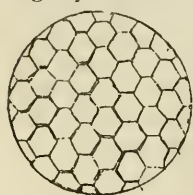


Fig. 3.

number of parts. Figure 3 will give an idea of their appearance. The eyes of insects are usually said to be *compound* because of this complicated structure.

As far as we are able to judge, each of these six-sided facets is a complete and separate eye, so that, though the eye globe is practically immovable on the head, yet the insect is able to look in nearly all directions. We will hope to investigate the subject of insects' eyes at greater length after a time, when we have examined a number of specimens and can make comparisons.

If we watch a living fly as it alights on any substance suitable for its food, we will notice that the creature thrusts out from its head a projection, not unlike a tongue. This organ, however, serves many purposes to which the tongues of other animals seem but slightly adapted; it more closely resembles in its action, an elephant's trunk, and consequently it has been called the trunk or proboscis of the fly.

The accompanying sketch (figure 4) shows the appearance of this green appendage when viewed under a microscope of fairly high power. The lower portion of the proboscis is a thick fleshy expansion sparsely covered with short bristles,

and apparently well adapted to the scraping and scrubbing processes by which the fly separates its food bit from bit before taking the same into its mouth. A tube is seen traversing the entire length of the proboscis; this is supposed to be used much in the nature of a pump, and a very efficient pump it is. An insect can feed only upon liquid matter;

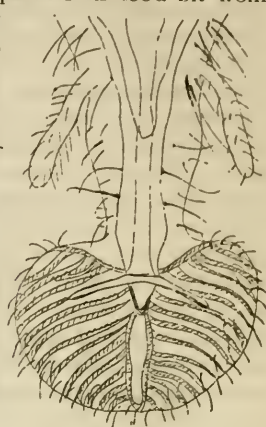


Fig. 4.

dry substances are first moistened and portions dissolved by a saliva which is poured from the insect's mouth, and the solution is then drawn through the trunk into the mouth.

There is another of our household pets which is related to the preceding, viz., the *Mosquito*. This also is a two-winged creature, and may be considered a typical specimen of the gnat family. The mosquito furnishes us a convenient illustration of the strange changes through which most insects go in passing from the egg to the adult state. These transformations are so great, that the individuality of the insect can scarcely be traced through the different stages of its growth.

Mosquito eggs may be found during the spring and summer months, floating on the surface of stagnant water. The eggs are usually stuck together in the form of raft-like clusters, there being oftentimes three hundred in a group,—figure 5.

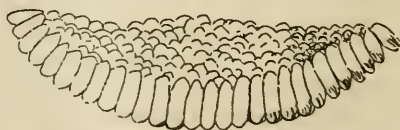


Fig. 5.

Such a raft is, in size, about equal to a grain of wheat. The edge of the cluster is considerably higher than the middle, so that the whole mass is shaped much like a tiny boat. The vitality of

these eggs is surprising. The shell is waterproof, and the enclosed germ is seldom injured by storms, by ordinary violence, or even by freezing. The hatching process is usually completed in about three days; and then, there issues from each egg—not a winged mosquito, by any means—but an active, squirming creature, something like a maggot in form, and usually called a *wiggler*. Here is a picture (figure 6) of such a

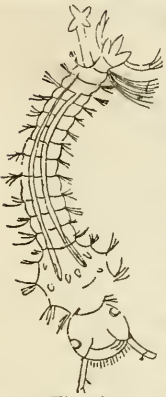


Fig. 6.

fellow, as seen through a low power glass. Notice the jointed structure of its body; the hair-like appendages on every segment; the large head, with the wicked-looking jaws, and the bundle of bristles with the star-shaped expansion at the tail. These bristles are, in reality, tiny tubes, through which the creature breathes. Swarms of wigglers may be frequently seen in the waters of swamps and marshes, hanging with their heads downward, and the breathing tubes above the surface. At the least disturbance, they sink to the bottom, with many queer contortions, well justifying the name by which they are known.

In this stage the insect is sometimes called a *larva*, the word meaning "masked," or "disguised," because the larva bears no close resemblance to the adult flying creature of later times. The wriggler is the larva of the mosquito; maggots are the larvæ of flies and beetles, and caterpillars are the larvæ of butterflies and moths. Most larvæ are prodigious eaters, and the wigglers are no exception to this rule. They feed ravenously upon the impure and decaying matter in the water, and so serve a very useful purpose.

After several days, the wriggler becomes less active, and undergoes a most remarkable transformation, finally assuming the appearance shown in figure 7. In this third stage of its existence the insect is called a *pupa*. A couple of tubes,

not unlike horns, branch out from the head; these are the channels through which the insect breathes. As a larva, the mosquito seems to breathe through its tail; as a pupa, through its ears. After a few days in this state, the creature changes again. The skin splits along the back, and the insect issues as a perfect *imago*, (figure 8) and "after resting awhile on its empty skin as it floats upon the water, spreads its wings, and, humming its war-note, flies away in search of a victim, whom it may pierce for blood."

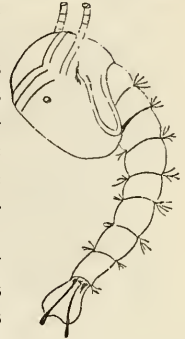


Fig. 7.

In figure 9, we see an enlarged representation of an adult mosquito. Note the segmented body, the fine, filmy wings, the slender legs, the prominent eyes, the beautiful plume-like antennae on the head. This, however, is a male mosquito. He is a

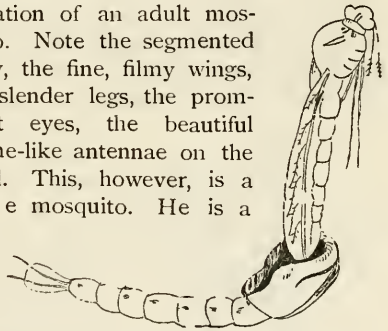


Fig. 8.

merry, harmless fellow, intent upon ease and pleasure, but not of a cruel kind. His mate, however, goes armed for war. It is she alone that bites; and, doubtless, most readers will conclude that ladies are the majority in the mosquito nation. In place of the tufted plumes ornamenting the head of her good-natured spouse, the female mosquito carries an efficient set of lancets (figure 10). By the way of further investigation do but carefully, patiently, watch a lady-mosquito as she daintily takes her place on the back of your hand, and begins her explorations. One pleasing writer has described the procedure, as she settles "with footstep so light that you feel it not; she looks about for a moment, hesitating as to where she will begin to bore. Now she has found the place, and

her needle tongue goes down into the skin. Now you feel the prick, and now you may see her chest heave as she

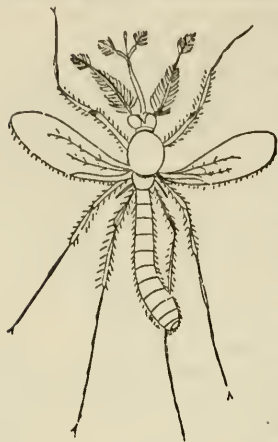


Fig. 9.

pumps up the red fluid. No speculator, boring for oil, ever felt happier over a flowing well, than our borer over the flowing fountain which she has tapped. Now her abdomen expands more and more, until it seems that she will

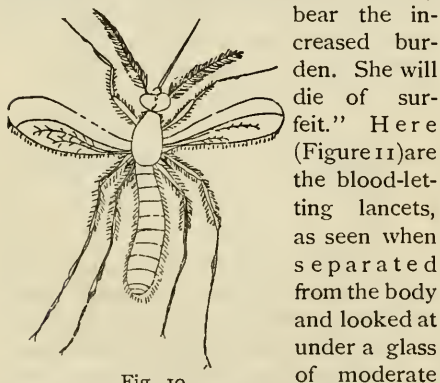


Fig. 10.

burst. At last she has enough—too much, in fact, for her greed will cost her life. She draws up the rod, and heavily flies away. Her light wings can scarcely

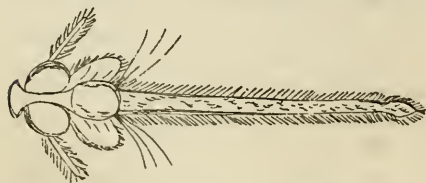


Fig. 11.

bear the increased burden. She will die of surfeit." Here (Figure 11) are the blood-letting lancets, as seen when separated from the body and looked at under a glass of moderate

sents the lancets, A, the sheath, and C a pair of protectors by which the sheath is closed.

We are apt to be hasty in our judgment regarding the usefulness of the mosquito. The creature is not an unmitigated pest, however. House flies in our homes, and mosquitoes in the swamps and marshes, devour vast quantities of decaying matter, which otherwise would serve as food for germs of deadly disease. A meal of blood is but an occasional indulgence with even the most



Fig. 12.

profligate of mosquitoes; most of them die innocent of the taste of blood.

These little creatures have their use and purpose; were it otherwise, they would never have been subjects of the Creator's thought and labor. He forms no superfluities. *J. E. Talmage.*

THE WORD NICE.

SPEAKING recently of the use of the word "nice," George A. Stockwell, of Providence R. I., made the remarks which follow:

This may be a "nice" word—any word may be nice—if applied properly to the proper substantive; but the use of "nice" generally is not nice, and is not correct if its true meaning be considered. No adjective of the complimentary class comes oftener into spoken speech than "nice," and no word gives less definite information in regard to the noun with which it keeps company. The champion of "accepted usage" claims that if a word be understood, if it convey any meaning intelligible, it is entitled to recognition; or, if a man be understood in any language, he speaks it sufficiently for all practical purposes. Possibly a scant knowledge of a language may be sufficient for those interested only in the supplying of daily bread-and-butter needs, but for all educated persons, or for those who wish to

be educated, a "working knowledge" of a language is not enough.

We speak of a nice house, a nice view, a nice cow, a nice hat, a nice town, a nice day, a nice book, and, worst of all, a nice man. Indeed, there is not, probably, a noun in the language, standing for any good thing, that may not sometimes be preceded by "nice"—any noun from "fish-hook" to "empire." "Nice" has been thrust in to the exclusion of more sensible and more expressive words. As employed to day "nice" has no reference to its proper meaning. It is simply a complimentary term, indefinite, and practically meaningless. What kind of a house is a "nice" house? Why, it is a house with more or less merit of this or that kind. What is made known by "nice" is favorable, but indefinite. But the house, strictly, cannot be "nice" as a whole, although it may be good, large, roomy, and costly. Nice means exact, precise, fine (not coarse), accurate, painstaking, skilful.

When Emperor William, grandfather of the present Emperor of Germany, visited the great gun manufactory of Alfred Krupp in Essen, he placed his watch on the anvil of the ponderous forging-hammer. The workman in charge started the machinery, and the hammer, weighing many tons, descended with full force, but was stopped within a fraction of an inch of the watch. The emperor presented the watch to the workman. We cannot say, properly, that the hammer was nice, or that any part of the machinery was nice, but we may say that the adjustment of the machinery was "nice." The pyramid of Ghizeh, built "forty centuries ago," is not "nice," but it was constructed so nicely, the blocks of stone were hewn and placed so exactly, that to-day a case-knife cannot be thrust between the joints, if the reports of travelers may be believed.

Webster sanctions a "nice" party, and a "nice" excursion. Neither can be "nice," although they may give pleasure, and be even delightful. There can be nothing "nice" about an excursion except the arrangement of details made for carrying out the plan of excursion. To call a man "nice" is sometimes considered offensive.

It is merely complimentary, and yet it has a weak, effeminate sound. By applying to the whole what is applicable to a part, we might call a man "nice" who is over-careful of his dress, who suffers more, apparently, from a bit of mud on his clothing than from a boil on his neck, and who is foolishly particular in everything.

Thus we return to the original meaning of "nice," for, formerly, "nice" meant "ignorant," "foolish." A "nice" fellow was a simpleton, and a "nice" man today, strictly, is a reminder of a simpleton, if he be not one. A man may have a "nice" mind, or, more correctly, "nice" qualities of mind, by which he makes "nice" discriminations, spins "nice" theories, and discovers "nice" points of law or criticism. A book is not "nice," but the binding and typography may be "nice;" the story is not "nice," but the plot, or the details of the plot, may be "nice," if as complicated, and as nicely put together as those of the plot in "Our Mutual Friend," by Dickens.

Further, the use of "nice," except when correctly employed, is often a sign of affectation and insincerity. It is a kind of "bon-bon" word used by many who wish to praise, and yet wish to say nothing. "Nice" slips from the tongue as though it were oiled; and those who depend upon it may be called, perhaps, "oily-tongued," polite, agreeable, but "not always what they seem" to be. All educated persons, all persons careful in speech, avoid "nice" as a synonym of "good," or equivalent. If you mean good, say good, and let "nice" be relegated to its own and only office.

"In the nice bee what sense so subtly true
From poisonous herbs extracts the healing
dew!"

—*Pope.*

There is nothing so elastic as the human mind. Like imprisoned steam, the more it is pressed the more it rises to resist the pressure. The more we are obliged to do, the more we are able to accomplish.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude.

MORONI

A SKETCH OF THE NEPHITE REPUBLIC.

II.

Of the migration of Lehi's colony from Jerusalem to America; of the dissensions which broke out among them; of their adventures by sea and land; of those circumstances which developed that Nephi, the fourth son of Lehi, possessed, in a larger degree than his brethren, the characteristics which make men leaders, and that he consequently became the leader of the colony—I need not speak. It will be sufficient, for my purpose, to refer to that division in the colony, which resulted in two distinct peoples being established in America. One civilized, the other barbarous; the first inclined to follow the arts of peace, the other delighting in war; the one deeply religious, the other as deeply irreligious; the one known as Nephites, the other as Lamanites.

Envious and jealous of the abilities and strength of character possessed by Nephi, the two elder sons of Lehi, Laman and Lemuel, were ever ready to revolt against their younger and more favored brother, except in the case of some crisis or other arising in the affairs of the colony, when they, in common with the rest, were willing enough to listen to his counsel, trust in his courage, and endure, and even solicit his leadership. But shortly after the death of Lehi—the nominal leader of the colony, while Nephi was the real one—Laman and Lemuel took counsel together, saying: "Our younger brother thinks to rule over us; and we have had much trial because of him; therefore, now let us slay him, that we may not be afflicted more because of his words. For, behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people."

Before they could accomplish their murderous designs, however, their intended victim was warned by the Lord of their intentions, and commanded to depart from them, and take all who would go with him into the wilderness.

What proportion of the colony consented to follow him cannot be determined. But his own family, his brother

Sam, next older of the sons of Lehi than himself, and his family, his two younger brothers, Jacob and Joseph, born to Lehi after his departure from Jerusalem, his sisters, number not known, one Zoram and his family, and others whose families are not named, agreed to follow him. The company was, doubtless, considerable.

The direction taken was northward; for it is known that Lehi's colony landed on the west coast of South America, thirty degrees south latitude; and the remains of the great Nephite civilization are to be found north of that point, as also the great cities spoken of in the Book of Mormon. The distance to which Nephi removed from his brethren, and their adherents, is not known. It may only be estimated by Nephi's indefinite expression—"We did journey in the wilderness for the space of many days."

Finding a suitable location, they prepared for permanent settlement, and called the place Nephi; and it was at this time that the followers of Nephi took upon themselves the name of Nephites. In their new home they were prospered in material and spiritual things, and increased rapidly in numbers.

The people were in this prosperous condition when they came to Nephi and requested him to be their king. To this he did not give his consent without protest. With the record of the Jews before him, he doubtless knew that the Lord did not favor kingly governments. He knew that Israel had done evil in rejecting the direct government of their God, and clamoring for a king, that they "might be as other nations." With these facts before him, it is no wonder that he objected to a monarchy being founded; but finding his objections in vain, like Samuel, among the Hebrews he yielded.

Thus was the Nephite kingdom founded. Its constitution grew out of the character of the Nephite people. To understand it, and the revolution which overthrew it and led to the creation of the great republic, the reader must remember that the Nephites were Israel-

ites. The founders of the kingdom were men who had dwelt in Judea, intimately acquainted with the law of Moses, and the customs of the Jews; which law and customs they would continue in the new nation they were founding. And that the law of Moses might be known and held in reverence, the first king appointed his two younger brethren, Jacob and Joseph, priests. So, though we lack sufficient data in the Book of Mormon for a full exposition of the Nephite Constitution, we may reasonably conclude that it was not, in the main, unlike that of the Jews.

The kings on their accession to power took the name of Nephi, with a numeral prefix, thus: II Nephi, V Nephi, VI Nephi, and so on down. This was done by a grateful people, to retain in remembrance the name of their first and much beloved king.

It is difficult to determine just what the rule of succession to the throne was. Previous to his death the first Nephi chose a man and anointed him to be king. But there is nothing to indicate in the brief annals we have of the Nephites that he was a son of the first Nephi. The reasonable presumption would be that he was not; for had he been, the record most likely would have stated it. Yet, in the next succession recorded, some three centuries later, one Benjamin succeeds his father, Mosiah; and Benjamin was succeeded by his eldest son, Mosiah. And since it was in the days of this Mosiah, and under his direction that the revolution occurred, which changed the form of government from a monarchy to a republic, the foregoing cases are about all the data we have on which to base our conclusions.

There are other facts which render the manner of succession still more difficult to understand. The first Nephi was chosen king by his people. And when the Nephites joined the people of Zarahemla, an event of which I shall speak more at length presently, the first Mosiah, spoken of above, already leader of the Nephites, was appointed—by the people, I suppose—king over the land of Zarahemla. He was succeeded by his son

Benjamin, but whether that happened through a recognition of the hereditary principle, by revelation, or by choice of the people, there is no means of determining. But the successor to King Benjamin, his son, Mosiah, was appointed by direct revelation from God. But when Mosiah began to consider who should be his successor, he sent among the people to know their will in the matter, and they gave their voice in favor of his second son, named Aaron. From these facts it would seem that the kings were sometimes elected by the people, sometimes appointed by revelation, and sometimes the hereditary principle seems to have obtained. So that the succession to the kingly office was irregular, but perhaps no more so than among the Jews.

The king in the Nephite constitution was the recognized source of all legislative and executive power, limited, doubtless, though nowhere is the limitation definitely expressed, or its lines distinctly drawn, by a deep respect on the part of the whole people for the law of Moses. To them the Mosaic institutions were what the common law has been to England—the foundation alike of their liberties and the security of society.

In the records we have of the Nephites there is no trace of a legislative assembly of any character or even council of state. Whenever the king desired the advice of his subjects on any matter, he appealed to them direct. The representative principle appears to have been unknown under the monarchy as it was afterwards unused in the republic.

This kingdom, the outlines of whose constitution I have briefly and imperfectly sketched, continued an uninterrupted existence, so far as may be learned from the record contained on the smaller plates of Nephi, for a period of four centuries. This fact alone is very respectable testimony of the excellence of the government under the monarchy, since a people, such as the Nephites were, would not long endure a government that gave them no security of their rights or that was destructive of their liberties.

The peace of the Nephites was not so free from interruption as was the con-

tinuance of their government. The Lamanites were constantly upon the alert to invade their country and make war upon them. They were, indeed, what the Lord promised they should be—a scourge, to stir them up to a remembrance of Him. Even in the the first two centuries after their landing in America, they were not free from war, though one would judge the nation to be measurably righteous. According to one of their writers, Jarom, who lived at the close of the second century from the departure of Lehi's colony from Jerusalem, the Nephites had become very numerous and wealthy; and though there was some pride and wickedness among them, still others walked so strictly in the pathway of righteousness that they enjoyed communion with the Holy Spirit, and hence were guided by the revelations of heaven.

The Prophets of the Lord and the priests and the teachers also, were dilligent in instructing the people, in warning them, and reminding them of the threatened destruction if they permitted themselves to drift into wickedness. Their kings, too, according to the writer above alluded to, were mighty men in the faith of the Lord, and taught the people the righteous laws of heaven. Their courage and vigilance preserved the kingdom from destruction under the frequent assaults of the Lamanites, who were far more numerous and war-like than the Nephites, delighting in war, in murder and in drinking the blood of beasts.

Fortunate indeed is that nation that possesses such kings and such prophets as lived and reigned and taught the Nephites during these two centuries. But such is the weakness of humanity, and such the tendency of society to corruption, that neither long periods of prosperity nor of righteousness may be expected under human governments. Righteous kings, just laws, impartial judges and pious and earnest religious teachers can do much, very much for a nation, but they cannot do all. If the people, in spite of all that such kings, laws, judges and religious teachers can do, love, iniquity and revel in corruption, it is but

a question of time when the nation will be debased, if not destroyed. No proposition can be more completely demonstrated from the experience of mankind than that "righteousness exalteth a nation, but sin is a reproach to any people."

So it proved to be in the case of the Nephite Monarchy. In the third century corruption increased, wars became more frequent; and finally, early in the fourth century, after Lehi's departure from Jerusalem, the "more wicked part of the Nephites were destroyed."

It would appear that war was not the only means employed to preserve a righteous people upon the continent of America. There were, besides, occasional separations of the righteous and the wicked, the Lord through inspired men leading away the more worthy to remote parts of the country, that they might be free from contact with the ungodly. Such was the case when the first Nephi separated from his brethren, Laman and Lemuel, and their adherents, and took his long journey northward. A similar exodus occurred some time after the disastrous war of 320;* just how long afterwards cannot be determined; but either toward the close of the fourth or the beginning of the fifth century. One Mosiah, whether he was at the time king of the Nephites or not, cannot be determined, was warned of the Lord to flee out of the land of Nephi into the wilderness; and was commanded to take as many as would go with him. He was obedient to the divine commandment, and with his followers was led, by the inspiration of the Almighty, northward through the wilderness to the land of Zarahemla. "The land Nephi," from which Mosiah was commanded to depart, says the late Apostle Orson Pratt, "is supposed to have been in or near Ecuador, South America. The land Zarahemla," to

* That is, 320 years from the time Lehi left Jerusalem; and since that is the epoch from which the Nephites dated the principal events of their annals—until some time after the birth of Messiah—and as this sketch of the Nephite Republic does not extend to Messiah's birth, I shall follow the chronology of the Nephites without further explanation.

which Mosiah was led, "is supposed to have been north of the head waters of the river Magdalena [South America], its northern boundary being a few days' journey south of the isthmus."* It is this land of Zarahemla that will be the principal theatre of those events of which these papers will treat.

When Mosiah and his company came into the land known afterwards to the Nephites as Zarahemla, to their surprise they found it inhabited by a numerous people, outnumbering their own host two to one, and governed by Zarahemla.

This people were the descendants of Mulek and a party he led from Jerusalem to North America. Mulek* was one of

* Book of Mormon—N. E.—p. 155, *note*.

* The Bible account of the destruction of Jerusalem informs us that King Zedekiah was taken captive, his sons slain in his presence, his eyes then put out, and he led in bonds to Babylon, where he afterwards died [II Kings, xxv]; but it is evident from the Book of Mormon that his son Mulek escaped. Of this circumstance the late Apostle Orson Pratt makes the following statement, and cites the remarkable prophecy of Ezekiel to sustain it: When Zedekiah, king of Judah, was carried away captive into Babylon, the Lord took one of his sons, whose name was Mulek, with a company of those who would hearken unto his words, and brought them over the ocean, and planted them in America. This was done in fulfillment of the 22nd and 23rd verses of the seventeenth chapter of Ezekiel, which read thus: "Thus saith the Lord God, I will take of the highest branch of the high cedar, and will set it; I will cross off from the tops of the young twigs a *tender one*, and will plant upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell fowl of every wing; in the shadow of the branches thereof shall they dwell." By reading this chapter it will be seen that the Jews were the "high cedar," that Zedekiah, the king, was the "highest branch," that the "tender one" cropped off from the top of his young twigs, was one of his sons, whom the Lord brought out and planted him and his company upon the choice land of America, which he had given unto a remnant of the tribe of Joseph for an inheritance, in fulfillment of the blessings of Jacob and Moses upon the head of that tribe—Gen. xlviii and xlix; Deut. xxxiii. *Divine Authenticity of the Book of Mormon.*

the sons of king Zedekiah who escaped the vengeance of Nebuchadnezzar, at the time that monarch took Jerusalem and destroyed the temple, eleven years after Lehi had left Jerusalem. The information contained in the Book of Mormon in regard to their colony is very meagre. It is known, however, that Mulek's company landed somewhere in North America, that by his followers the land was called Mulek, that they discovered Coriantumr, the last of the Jaredites, a people who in very ancient times had been led from the Tower of Babel to America, but who in consequence of their wickedness were destroyed by a merciless civil war; all had perished except this Coriantumr, and he was found by the people of Mulek, and lived with them for nine months to tell the sorrowful story of the splendor and destruction of his nation.

Mulek had brought no records with him from Jerusalem, and at the time his descendants were found by Mosiah their language was very much corrupted, they disbelieved in God, yet they readily amalgamated with the Nephites, adopted their language, their manners, and doubtless their religion; and accepted Mosiah for their king. From that time forth they became identified with the Nephites, and their separate national existence was lost.

How long Mosiah reigned over the Nephites and the people of Zarahemla is not known, but his son Benjamin was chosen by the people and consecrated by his father to succeed to the throne. In his reign a fierce war broke out between his people and the Lamanites; the latter invading the land of Zarahemla. The war ending in the success of the Nephites, and the invaders were driven out of the land.

Another event of great importance in the reign of King Benjamin was a great revival in religion. This king was not only a just and upright ruler, but he deserves also to be numbered among the prophets and holy men of God. Some three years before his death he assembled his people, proclaimed to them that God had appointed his son Mosiah to be their king, and at the same time he foretold

them of the coming and mission of the promised Messiah, and made such an appeal to them that they repented of their sins and entered into a covenant to serve God in faithfulness all their days.

Mosiah began his reign three years be-

fore the death of his father, in the four hundred and seventy-sixth year of the Nephite annals. It was in his reign that the great revolution occurred which established the Nephite Republic on the ruins of the monarchy. *B.H. Roberts.*

TEMPERANCE IN ALL THINGS.

TEMPERANCE, so necessary in drink, is no less essential in food and in our every act and condition in life. As Christians we believe that light, intelligence and knowledge come from God, and that the more superlative these qualities become in us, the nearer we approach to the fountain of all intelligence and become models for the human race. It is a desirable thing to live so that one's mind is bright, quick, active and capable of receiving knowledge and light from the divine source. Our bodies, in a great measure, govern our minds; and it is a fact that an impure body has never a pure mind, and that a pure mind never dwells in an impure body. If, then, we desire pure minds, we must of necessity purify the body which exerts such a potent influence in exalting the mind. To make the body pure, that which enters into its composition and builds it up must be pure—that which we eat must be pure and wholesome. Pork or much meat clogs the fountain of life, dulls the feelings and tends to deaden the intellect. If so much can be said of meats how vastly much more evil may be said of tobacco, which is used by the ton among mankind until it has become a rarity to find a man or boy who does not use this deadly leaf. "Have a cigar, Mr. B?" "No thanks, I do not smoke, but I thank you just the same." "Step down and have a drink then, a smile?" "And so solicitous do men become with whom I have had pleasant dealings," said a well known young business man recently, "that because I must decline they think I am offended, so rare are anti-smilers; so prevalent has become the popular but degrading and destructive habit of treating to narcotics and intoxicants, and pampering the appe-

tite of one's friend to gain his good will and favor." It is one of the intemperate acts of the people of our country that has caused the downfall of many and led hundreds from the temperate path of right. Do not tempt the appetite of your neighbor; if you wish him well, show him your good will by not tempting his appetite rather than by tempting it. Discard the evil now; it will be for your good; it will redound to your benefit. Do it now, or if you are not touched by the remarks, resolve never to let them apply to you. Don't wait till to-morrow nor stand arguing the technicalities. Turn now.

Now, only one word on temperance in our talks, walks and acts in life. To follow out the first illustration, if men wish to have pure minds the tongue must be guarded that no profanity shall escape the mouth. How rank the intemperance of profanity, lightmindedness and scoffing! How often it leads to a disregard of the precepts of God which leads to infidelity and spiritual death, a condition in itself most deplorable. It is often the talks of a man that lead him into trouble. Be temperate in speech. Sam Jones, though not always a good authority, gives the following as a sure cure for infidelity: Shut your mouth. This is good temperance advise, not only in its application to words, but also to articles taken into the body.

Smiles, in one of his characteristic works, truthfully says that, "Were it possible to conceive the existence of a tyrant who should compel his people to give up to him one-third or more of their earnings, and require them at the same time to consume a commodity that should brutalize and degrade them, destroy the peace and comfort of their families, and sow in themselves the seeds of disease and pre-

mature death—what indignation meetings, what monster processions, there would be. What eloquent speeches and apostrophies to the spirit of liberty. What appeals against a despotism so monstrous and so unnatural. And yet such a tyrant really exists among us—the tyrant of un-restrained appetite, whom no force of arms, or voices, or votes can resist, while men are willing to be his slaves.”

The power of this tyrant can only be overcome by moral means—by self-discipline, self-respect, and self-control. There is no other way of withstanding the despotism of appetite in any of its forms. “No reform of institutions, no extended power of voting, no improved form of government, no amount of scholastic instruction, can possibly elevate the character of a people who voluntarily abandon themselves to sensual indulgence; the pursuit of ignoble pleasure is the degradation of true happiness; it saps the morals, destroys the energies, and degrades the manliness and robustness of individuals as of nations.”

There are many ways in which people fall into intemperance. There is not alone one stream which leads to destruction in this direction but a thousand.

“Temperance as a virtue dwells in the heart. It consists in a rigid subjection of every inward feeling and power to the rule of right reason. He who would be thoroughly temperate must master himself. His passions must be his subjects obeying his will. From the heart he must be temperate. He must remember that the intemperance slope is an almost im-preceptible one, and that he may be gliding down it when he dreams of naught but safety. He must remember too, that the field of temperance is a broad one, covering the whole area of life. It is not simply against one form of appetite, one species of indulgence that he is to guard, but against all. There are other species of intemperate indulgence, of which we are all more or less guilty, than indulgence in drink. Indeed, the indulgence of appetite carries away as many victims from the earth as does drunkenness, and spreads a wider devastation and a more general blight.”

Furgeson and Allen tell us that,

“Temperance is a virtue without pride, and fortune without envy; the best guardian of youth and support of old age; the preceptor of reason as well as of religion, and physician of the soul as well as of the body; the tutelar goddess of health and universal medicine of life.”

“Temperance conduces to health; indeed, it may be said that health can only be acquired or maintained by temperance. This is the law primary and essential which every youth should know, and know by heart. Bodily pains and aches tell of intemperance in some direction.”

And the same writers tell us that

“Intemperance means excess. A thing is good as long as it is necessary. All beyond necessity or what is necessary, is evil. Money is good; more than what is necessary to the ends of life is evil. Food is good; too much is evil. Light is good; too much will put out your eyes. Water is good; too much will destroy us. Heat is good; too much will burn us. The praise of men is good; too much will ruin us. The love of life is good; too much will make us miserable. Fear is good; too much hath torment. Prayer is good; too much cheats labor of its life and is evil. Sympathy is good; too much floods us with perpetual grief. Reason is good; too much, pressed with labor, it dethrones the mind and spreads ruin abroad. Any excess in the use or activity of a good thing is intemperance and, therefore evil, and to be avoided.”

Temperance is the best guardian of youth, placing about it that innocence and that solid wall of protection from disease, pain and affliction that alone can lead to comfort and joy in this world. The intemperate cannot enjoy these inestimable blessings because where intemperance flourishes, innocence, right and health are overcome as the brute tramples upon its prey; and if the time shall ever come, as come it will, when “the lion and the lamb shall lie down together, and a little child shall lead them,” it will be when temperance rules the hearts and passions of mankind.

No intemperate man can have moral courage, a state or condition of the mind

that characterizes the highest order of manhood and womanhood—a courage that displays itself in silent effort and endeavor, daring to suffer all for truth and duty. It is moral courage that has enabled men to achieve every step of progress in the history of our race—it was a characteristic of all leaders in the van of thought and action—the discoverers, the great patriots, the great workers in all the walks of life. It is indeed a great thing to have moral courage; but the intemperate man can never own it for it is a characteristic only of free men and women. Like liberty, moral courage can be enjoyed only by freemen. To the slave of passion these two twin sisters of all that is desirable in life will not submit. They spurn him as good does evil, and from their exalted place look in pity upon his cowering form while they smooth the brow and comfort the heart of him who is the master of his every passion. Say, tell me, young man, which place you wish to take. Which will you be, the master and companion of the good, or the slave and fellow of the bad? Every life must choose for itself, and as choice is made let it be remembered that men do not become slaves in a day, nor masters in a week. It sometimes requires years of patient toil or months of careless carousals to gain either step. But remember that evil is always present, but good must be sought. Remember that to become a master one must first learn to govern. A little neglect will give an evil passion power; a little self-control and thought will bind it with the chain of moral courage that never can be broken.

Of all places in this world where evil is ever battling with the right, there is no place like home. A word that touches every heart, that thrills the soul. Every true home is built upon the rock of love. "Love is its foundation, love its wall, love the canopy of its hearthstone."

We know how the heart is touched when the word is mentioned, we know how every finer sentiment and thought swells with tender thrills upon the mention of its name. Every man bows with reverence when the song of home is sung:

'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home.
A smile from the skies seems to hallow us there,
Which go where you will is ne'er met with else-
where.

An exile from home, splendor dazzles in vain;
O, give me my lowly-thatched cottage again.
The birds singing gaily that come at my call,
Give me these, with peace of mind, dearer than
all.

The training so essential in temperance should here be made, so that when the new home is made it may be founded and built right.

It seems impossible that anything could cause a man to break up that which is dearest and sweetest and best to him in this world. It seems almost impossible that any man should permit himself to allow any intruder into the sacred precincts where love and peace alone should abide. It seems rude to think that man will allow himself to be so harsh. He will resent any insult upon it by punishing the invader. He will defend it with his life's blood and when wounded or unable to walk he will yet hold up his hands until they are hewn down by the saber in its defense. But notwithstanding all this, he often permits intemperance, the vilest of all enemies, to crawl in where no other invader would dare approach; and there are thousands of homes in our land that are each year made desolate by this vile enemy drink. I need not picture to you the desolation of a ruined home. As home is the most glorious place, so its ruins are the most appalling. As he who enjoys the greater light when he falls, falls into the grossest darkness, so the truest, best home constitutes, when shattered, the saddest ruin of all. Year by year such homes are ruined by intemperance in some of its forms, and other men look on and say, "God grant such fate may never overtake me." They look upon their children, clasp them to their hearts and pray that such a fate may never be theirs; but at the same time the old serpent is making headway with them. They permit themselves to dabble and talk, thinking of, and relying upon their own strength instead of leaning upon the strength of their God and his commands, until little by little the monster wrenches

from them, by their own aid, that which was nearest, dearest and uppermost in their hearts. I have seen many such cases, so have you, so have all of us.

Heinrich Bernz.

The wisest man that ever lived wrote this pointed remark: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." It is very evident that a man's companionship is an index to his character. One may always be sure of this. Those who

are of a kind drift together; and the strength of combined good, or united evil, is fearfully potential upon the youth whose character is forming. It is a safe rule to associate with people who are good; and the young man who wishes to advance in knowledge and good deeds, should seek the society of men whose acts and instructions are worthy of imitation. Let him ask himself: Do I walk with the wise so that I shall be made wise, or do I make companions of fools, that I shall be destroyed?

AN ADDRESS.*

ALTHOUGH I have been announced on the programme of exercises to deliver an address, I have selected no subject as I prefer to trust to the spirit of the occasion and the inspiration of the Holy Ghost rather than be restricted to any particular line of thought.

The Latter-day Saints occupy a peculiar position with reference to the world, and it is because of this, and not because of immorality or lack of loyalty, that they are so much opposed by the nation and people with whom we stand connected. In every age of the world the advocates of advancement, invention and progress have at first been opposed by the masses. Especially has this been the case in religious matters. When the Christians, who were so bitterly persecuted by the Roman power, gained the ascendancy through the amalgamation of Pagan and Christian customs and creeds under Constantine, they almost immediately began to persecute those who differed from them religiously. So intense did this become that during the period known as the Reformation tens of thousands of people met their death under the most barbarous and cruel circumstances that it seems possible for the wicked heart of man to conceive.

When at length the Reformation evolved

a number of new churches, and they became strong enough not only to resist the encroachments of their former persecutors but to exercise a degree of independent power, they in turn persecuted those who ventured to differ from them. And so history has been repeating itself in ages past, and is to-day repeating itself in the experience of the Latter-day Saints.

When the glorious teachings of Christ came in contact with the abominations of Rome, the Roman power was exercised to crush its advocates. Rome had existed for a thousand years upon the principle that might is right. Its legions had conquered the world and carried fire and sword into every land, not upon the plea of injuries received, but to gratify its insatiable love of power. When it invaded a country, those who opposed its armies were either killed or carried to Rome and made slaves, and their property distributed among the soldiery, or made to replenish the coffers of the government. This system of wholesale murder, robbery and human slavery was diametrically opposed to the principles of a pure Christianity which denounced robbery as a crime, unjustifiable murder as unpardonable in this world or the world to come, and slavery as an abomination in the sight of God. Upon the perpetrations of these great crimes depended the maintenance of the Roman government and when Christianity taught "peace on earth and

* Delivered at Y. M. M. I. A. Conference, Ogden, by Assistant General Superintendent Joseph A. West, Sunday, Nov. 10, 1889.

good will to man" it struck at the very foundation of the Roman power. Like our own grand system of government, Rome had made ample provision for what it regarded to be the most extended exercise of religious liberty. People from the remotest ends of the earth could go to the eternal city and there worship the deities of their nativity and choice, unmolested. In fact the great Pantheon at Rome was designed to be the temple of all the Gods worshipped by every people under Roman rule.

This in the estimation of the Roman people was religious liberty in the fullest sense of the term, but when men undertook to take a step in advance of the idolatry of the age, to declare in favor of the true and living God, Jehovah, and to teach principles opposed to slavery, robbery and murder—the customs of the times—this was not religious liberty, but fanaticism, heresy and treason, the favorite cry to-day with those who oppose the Latter-day Saints. It is true our opponents also pretend to claim that it is because of our immoral practices that we are opposed. Upon the specious plea of accomplishing our moral regeneration every measure of special legislation has been demanded and passed against us. A similar claim was also made against the early Christians and with as much consistency and truth as it is made against us to-day. As proof of this I may but refer you to a few of the occurrences of the past week.

In the United States district court in Salt Lake City, an effort is just now being made, by the avowed champions of moral reform, to exclude all non-citizen Mormons from the rights of naturalization on the plea that no man being a Mormon can be of good moral character. To determine his moral status he is asked if he has ever been guilty of polygamy, adultery or fornication, and if he will pledge himself never to commit these crimes in the future. If he answers the first question in the negative and the last affirmatively, although he may pledge himself to the utmost loyalty, he is ordered to stand aside on the plea that he is a Mormon, and await the court's final de-

cision as to whether any Mormon can be of good moral character. Applicants for citizenship from the opposing party are not submitted to such a critical examination by the government upon moral grounds, but are passed with a few general questions.

While these high-handed proceedings were going on one of our attorneys, Mr. Moyle, ventured to ask a Liberal applicant if he had ever committed adultery or fornication, whereupon the champion of the Liberal cause became deeply indignant, denounced it with an oath as a very foolish question, and stated that there were but few men of the age of the applicant but what had been guilty of that crime. Also that such questions should not be asked when a man was being examined as to his moral character. The judge stated that even belief in Mormonism was advanced as a reason for excluding applicants of that faith, whereupon this champion of the great party of moral reform replied that "polygamy was not the custom in this country, but that fornication was." "Why," said he "nine hundred and ninety-nine out of every thousand men throughout the land are guilty of this crime." Mr. Moyle replied, "I am gratified Mr. Lipman at your frank confession of your position, but I am pleased to state that the Mormon people cannot be included in your classification." Neither can they. These crimes, adultery and fornication, which it is thus admitted are so prevalent throughout the world, and among those that are so bitterly opposed to the Mormon people on pretended moral grounds, are crimes that the Mormon youth, from the period of his earliest impressions, is taught to regard as next in magnitude to the shedding of innocent blood. And I believe I am safe in saying that while in the world nine hundred and ninety-nine out of every thousand male adults may be guilty of fornication, nine hundred and ninety-nine out of every thousand of the youth of Zion, I mean children of good Latter-day Saints, who are themselves in good standing in the church, are not guilty of these crimes.

We have had many examples in our own city during the past few months of

Liberal rule of the high moral plane upon which our opponents pose in their reformatory work.

Under their fostering care, drinking saloons, gambling dens and houses of prostitution have increased to an alarming extent, and every measure to suppress them is defeated by the influence of this party. One of their prominent members, while defending a coterie of courtesans a few days since, had the hardihood to announce that the legal voters of Ogden City (meaning the Liberal party) declared, by their ballots in February last, that such institutions as houses of prostitution should exist in Ogden, and for that reason the present municipal authorities were opposed to the execution of the laws against them; that the efforts of the U. S. Marshal was unwarranted and should not be sustained by the court. The result was, these offenders against decency and morality were set at liberty, and their flagrant crimes permitted to continue.

This is as essentially an age of social corruption as that the age of Rome was an age of wholesale murder, robbery and slavery, and the pure principles of Mormonism are as much opposed to this festering and ever-prevalent crime as were the teachings of Christ opposed to the diabolical customs and practices of the Roman people in his day. It is not because of our immorality, therefore, that we are so bitterly opposed, but, as the self-styled young democracy of our Territory not long since announced, it is because we "are not in harmony with the civilization of the age;" or in other words, because we are not like the world that prefer and practice adultery and fornication instead of honorable wedlock, which we regard to be the only heaven-ordained union of the sexes. This is the great cause of our offending. We stand here on the tops of these mountains as the advocates of a great movement that has for its object the reformation of a world from the social sins that are sapping its very life. The cry of Mormon immoralities and Mormon treason are as base and hypocritical to-day as was the same denunciations of the early Christians eighteen centuries ago. We are not an

immoral people. Neither are we disloyal. We love our country and our country's laws when they are in conformity with the fundamental law of the land. We were taught by our fathers and mothers that the Constitution is inspired of God as also were all the early patriots who fought for the establishment of this great government, and no greater loyalty can be found in all this broad land than right here among the youth of Zion. In fact, so deep were the impressions of my early teachings upon this subject that for years I did not think it possible for certain things to be done in the name of law that I have since lived to witness. For instance, when I read in the Constitution that "Congress shall make no law providing for the establishment of religion or prohibiting the free exercise thereof," I thought it among the great impossibilities for the Mormon people to be prescribed in the manner they have been. But I have since learned under the tutelage of the times in which we live, that the power that ordained the Constitution, the people, the sovereign people, can change and alter it at pleasure. The popular will can make a law and the supreme court, in obedience to the popular will, can declare that law constitutional, although it may be unconstitutional in every sense of the term.

Therefore when we dwell upon the probable longevity of the nation, we must not forget that a good constitution is of no avail unless it is administered by good, true and loyal men. The perpetuity of our glorious system of government depends not so much upon its wise, liberal, just and comprehensive principles as upon the individual character of those who exercise its functions. To have a good government, we must have good citizens, for good citizens will elect good men to office, and good officers will make and execute good laws. And on the contrary, a bad citizenship will elect bad men to office, and bad officers will make and execute bad laws, to the ultimate overthrow of the nation, if persisted in.

While our faith is not necessarily aggressive, it is such a complete innovation on the various religions of the day that,

as Paul said of the Christians upon entering Rome, "We are everywhere spoken evil of."

We believe the scriptures to mean just what they say, so far as they have been correctly translated, and that a heaven-ordained truth in the days of Abraham or Moses or Jesus Christ is a truth to-day. But the Christian world does not, and hence we are under the "ban of an adverse national judgement," and are compelled, because of this, to endure persecution, even in this boasted land of religious liberty, and among this so-called Christian

people, who claim to stand at the head of all the Christian generations of the past.

I pray God that the youth of Zion may be able to appreciate the high destiny that awaits them, if faithful, and that they may never be ashamed of the faith of their fathers, but rather claim it to be an honor to be numbered among a people who, if they are persecuted by a Christian nation, are to-day the peers of them all in those principles and practices that characterize the true Church of Christ. May God bless you all. Amen.

BOYS OF HISTORY.

II.

CHARLES OF SWEDEN.

AMONG the famous boys of history, one of the most remarkable was he who became Charles XII, of Sweden. He was brave and enterprising, and the times and circumstances of his youth contributed to the development of his wonderful natural powers; so that, before reaching the age of manhood, he had won a large share of fame among his countrymen.

Two hundred years ago this boy prince lived with his mother at Stockholm. He was the son of a stern and daring warrior-king whose boyhood had been full of bravery and the courage of war; for he had been present at four pitched battles before he was fourteen years of age, and had led a charge of his guards into the ranks of the Danish enemy when he was only twelve, shooting down the Danish Colonel himself and winning the field. But Charles' mother was a sweet, Danish princess; a loving, gentle lady who taught her son lessons of truth and nobleness which, through all his stormy life, never forsook him. With the sagastories, which, in the land of the Norsemen, correspond to the fairy tales of all countries, she had told him of the daring deeds and noble, knightly lives of his ancestors, from the great Gustavus down, whose valor and goodness had won for their country the respect and awe of all the courts of Europe.

The little prince inherited these traits and was withal a jolly, good-natured child who loved the sports and pleasures of his royal line, and feared their dangers no more than any of his race. So, at the age of five he killed his first fox; at seven he could manage his horse; and at twelve he had his first successful bear hunt. He was better in these pursuits than in learning Latin and French, which he refused to study until told that the king of Denmark and Poland understood them; then he speedily mastered them.

Before he was twelve years of age his mother died, and he came near sorrowing himself into an early grave because of it; but finally he recovered and by the time he was fifteen, was a handy, strong boy, who had followed the hunting parties or military expeditions of his father with a fortitude and firmness that gave promise of equalling the stern and dauntless courage of his sire. At this time, in April 1697, Charles XI suddenly died, and our hero found himself absolute lord and king of Sweden and Finland and adjoining provinces, which embraced Western Russia and a large part of Northern Germany, one of the most magnificent realms of that period. The first bursting of the bands that had restrained his youth—the stern discipline of his father—was celebrated by an indulgence of follies and running to riot of every mischievous proclivity that was remembered for years

and is even yet referred to as the "Gottorp Fury," because the harum-scarum young Duke of Holstein-Gottorp his brother-in-law was his boon companion in the mad freaks in which he gave expression to the absolute freedom his position gave him. It is said these two snapped cherry pits at the kings gray heralded councilors; smashed in windows of the staid and scandalized burghers of Stockholm; played ball with the table dishes of state; chased hares through the council chambers of the parliament house, and ran races so furiously as to ruin many valuable horses. They beheaded sheep in the palace yard and pelted passers by with sheep's heads. They spent the money in the royal treasury like water, and brought, at length, the murmurings of nobles, burghers and serfs upon their heads.

The clergymen proclaimed against the riotous example the young king was setting his subjects, and when they preached from the text: "Woe to thee, O land, when thy king is a child!" Charles felt his pride touched, and turning suddenly from his foolishness, he gave himself to the task of hardening flesh and strengthening bone and sinew by habits of exposure and neglect, and sleeping on the floor or in the hay loft, eating coarse food and keeping constantly employed. He began to study the art of war instead of dallying with the follies of the court and in the mischievous foibles that were disgracing him. He loved sham battles on land and water, and at a famous squirt-gun naval contest, in which pumps and hose as well as hand squirt-guns were used, he came very near losing his life. One Arvid Horn, who became a favorite of the king's, had taken to the water to escape the fury of the assault from the hose-nozzle of the king's yacht, and as in bravado he swam around the yacht and fired an occasional shot at the king himself, he challenged the latter on his bravery, not knowing who he was. Immediately the king stripped off his coat and plunged into the lake to prove himself the equal of his foe; but cold water to a poor swimmer is wonderfully cooling to courage as well as to bravado, and when after floundering around a few minutes the

king began to sink he cried to Arvid for help. The latter being told that it was the king and that he was sinking, hastened to his rescue, and soon aided the half-drowned monarch to the shore. It is said of these worthies that instead of hurrying to a neighboring farm house to get warm and dry their clothes, the king proposed a bout at single-stick, and the two catching up stout hazel-sticks, set to and fought until they were warm and their clothes were dry.

Charles was an intrepid bear hunter, and, in one of his expeditions to the north in company with Arvid Horn and other companions, he proposed a novel way of taking his game. He said: "I do hold it but a coward's part to fight the poor brute with firearms. Give the fellow a chance for his life say I, and a fair fight in open field—and then let the best man win." What could the bear-hunter mean, not hunt the bear with firearms! What then did he intend a wrestling match with bruin? So wondered Arvid and the others; but not for long. At the king's ancient hunting lodge near the Maelar lake one day they tracked a big brown bear, beneath the great pines and spruces of the forest, and armed only with strong wooden pitch-forks they set out under the king's leadership to bring him to bay. Arvid was not partial to this kind of attack, but took courage when he saw the king boldly advance upon the growling bear, who rose on his hind legs and threatened to embrace his Swedish majesty in a mighty grip of death. Arvid was about to spring forward to assist but was restrained by a retainer and his own admiration of the deliberately brave act of the king, who with great self-possession advanced upon his angry bearship and, with a quick thrust of his long handled fork, caught the brute's neck between the pointed wooden prongs and, with a powerful shove forced the great growling beast backward in the snow. Then calling to all, the huntsmen sprang to his side, flung a stout net over the struggling bear and held him thus, while the king cut its throat with his sharp hunting knife.

But it was nearing the day when from the victories of the hunt Charles was to

go in quest of greater renown than his prowess as a slayer of bears could give him, and win for himself distinction as a conqueror of nations and of men. It was while hunting one day that a courserman dashed hurriedly across the king's path and, recognizing his sovereign, quickly dismounted, saluted and handed him a packet.

"From the council, sire," he said.

The king carelessly read it, as he had up to this time all messages from the council pertaining to the affairs of the State; but there was something in this that excited his interest, and he read it again. As he did so, his face changed; first clouding darkly, then lighting up with the gleam of a new determination and purpose.

"What says Count Piper?" he exclaimed. "Holstein laid waste by Denmark, Gottorp castle taken and the Duke a fugitive? And my council dares to temper and negotiate? *Ach*; so! Arvid Horn we must be in Stockholm ere nightfall."

"But Sire!" said Arvid, "how can you? The roads are heavy with snow and no horse could stand the strain."

"No horse!" cried King Charles, "then three shall do it. Be ready with the strongest sledge in half an hour. For we shall be in Stockholm ere nightfall."

And soon they were off, careless of roads, straight for Stockholm they headed their team of Ukraine horses and before the clocks of Stockholm struck the hour of six, the king walked, bespattered with mud and snow, into the presence of his councilors, who started to their feet in amazement at the apparition of the boy king in their midst.

"Gentlemen," he said with earnestness and determination in his voice, "your despatch tells me of unfriendly acts on the part of the King of Denmark against our brother and ally of Holstein-Gottorp. I am resolved never to begin an unjust war, but never to finish an unjust one save with the destruction of my enemies. My resolution is fixed. I will march and attack the first one who shall declare war; and when I shall have conquered him, I hope to strike terror into the rest."

These were ringing words for a boy of

seventeen, and the old men who heard them looked at each other with astonishment, but dared not say a word.

At that time, 1699, the King of Sweden's neighbors were three kings of powerful northern monarchies:—Frederick IV, of Denmark; Augustus the strong, King of Poland and Elector of Saxony; and Peter, afterward known as the Great Czar of Russia. These three monarchs, tempted by the large possessions of the young King Charles, and thinking to take advantage of his youth, had planned to overrun his domains and divide his kingdom among themselves; feeling justified from the fact that a great portion of the Swedish Kingdom was made up of provinces, which the ancestors of Charles had wrested from their predecessors. But they arrived at this conclusion too late to gain by Charles' youth. They did not appreciate the mettle that was in this grand-nephew of the great Gustavus. Once aroused to action, he was ready to move before his enemies knew that he contemplated resistance. Money and men were raised, the alliance of England and Holland secretly secured, a council of defense was appointed to rule in Sweden, in his absence; and on the 23rd of April, 1700, two months before his eighteenth birthday, King Charles bade his grandmother and sisters farewell and left Stockholm forever.

As he commenced his march toward Holstein, news came that Augustus of Saxony had invaded his tributary province of Livonia, on the gulf of Finland. Not stopping in his project of reaching and punishing the Danish monarch, Charles remarked that: "We will make King Augustus go back the way he came," and hurried on to join his army in Southern Sweden.

The characteristic of Charles' warfare was the hot impetuosity of his assault, and the readiness to undertake a battle when his enemies believed him unprepared. Thus approaching Copenhagen, he became impatient of the delay of his reserves; and, not waiting longer, on August 3d, 1700, with but six thousand men, he embarked at Malmö, and steered across the sound for the Danish capital,

not twenty-five miles away. His impatience and the dauntless vigor of his action was further manifested, when, jumping into the first of the row boats, which conveyed his troops from the frigates to the Danish shore, he became tired of the slow progress the oarsmen made, and while three hundred yards from shore, stood upright in the stern, and, drawing his sword, exclaimed: "I am wearied with this pace. All you who are for Denmark follow me." Arvid Horn was one of the first who plunged waist deep into the sea after his royal leader; and following them came generals, ministers, ambassadors, and laced and buttoned officials struggling in the water, amid the whizzing of Danish bullets, to reach the land. "What strange, whizzing noise is this in the air?" asked the young king, now for the first time in action.

"'Tis the noise of the musket balls they fire upon you," was the reply.

"*Ach*, say you so," said Charles; "good, good; from this time forward that shall be my music."

In the face of this "music" the shore was gained, the trenches were carried by fierce assault, and King Charles, of Sweden, had won his first battle. Two days later Copenhagen yielded to him, and when King Frederick, of Denmark, hastened to the defense of his capital, he found it in the possession of the boy conqueror, with whom he was compelled to sign a humiliating treaty of peace. This first campaign, ending in the complete overthrow of his enemy was the signal which heralded to the world the spirit of conquest in the breast of a boy, who not yet eighteen, had in six weeks finished a war and conquered a kingdom. Augustus of Poland took heed of the short work made of his powerful ally, and changing the sentiment of contempt which he had held toward the boy king, for one very much like fear, he deemed discretion the better part of valor and withdrew from Livonia, going back, as Charles had said he would, the same way he came. Then Charles, proud of his achievement and eager for victories that would feed his ambition, turned his atten-

tion to his third and greatest enemy, the Czar Peter of Russia, who, with an army of eighty thousand men, was besieging the Swedish town of Narva.

Narva was a stout-walled town of great importance to the eastern border of Sweden, situated near the present site of St. Petersburg, and a stronghold of such value it was equally desired by the king and the Czar.

At this time it was defended by the Count Horn, uncle of Arvid Horn, the king's young favorite, who was in command of a thousand men and had held the besieged town against the assailing hosts of the Czar's army.

To the boy who had conquered Denmark in forty days and made peace with Poland on his own terms, the disparity of numbers was of little consideration; so with an army of less than twenty thousand, he started straight to the rescue of Narva. In the middle of November, when all that cold land of the north is locked in ice and snow, he flung out the eagle-flag of Sweden to the Baltic blasts, and crossed the sea to Narva. Landing at Pernau with less than half his troops he pushed on hurrying to meet his enemy. With a courage as daring as his valor was headlong, he surprised and routed, one after another, the advance detachments of the Russian forces, and soon twenty-five thousand demoralized and defeated men were retreating before him into the Russian camp. In less than two days all the Russian outposts were carried, and on the noon of November 30th 1700, the boy from Sweden appeared with his eight thousand victory-flushed, though wearied troops, before the fortified camp of his enemy, and there occurred, what no other leader would have thought of doing. Without hesitating a moment, the king gave orders for instant battle.

"Sire," said General Stenbock, one of his chief officers, "do you comprehend the greatness of our danger? The Muscovites outnumber us ten to one."

"What! then," said the intrepid young conqueror, "do you imagine that with my eight thousand brave Swedes I shall not be able to march over the bodies of

eighty thousand Muscovites?" And then at the signal of two fuses and the watchword: "With the help of God," he ordered his cannon to open on the Russian trenches, and, through a furious snow storm, charged the enemy.

Again valor and enthusiasm triumphed. The Russian line broke before the impetuosity of the Swedes, and as a famous chronicle has it, "ran about like a herd of cattle." The bridge across the river broke under the weight of fugitives and a panic followed the disaster. When night fell the great Russian army of eighty thousand men surrendered to the invincible boy of eighteen, who only had eight thousand tired soldiers at his back.

And thus Charles XII entered upon his career of victory. He placed a new king on the throne of Poland; kept Denmark in subjection; held Russia at bay; humbled Austria; and before he was twenty, made his name a wonder and a terror in all the courts of Europe. He won a hundred victories, and then let his ambition to be a second Alexander, lead him beyond his strength to tasks that turned the tide and brought him sufferings, imprisonment and an early death. He was defeated at Pultowa by the Russians. He was an exile for five years in Turkey, also a prisoner of state, and at length was slain by a cannon ball while invading Norway, in the depth of winter, dying at the siege of Frederickshall, December 11th, 1718, at the age of thirty-six.

Amalric.

THE MODERN CHRISTMAS SPIRIT.

In many respects the world has been growing younger ever since the Christian era. A new spirit came into it then which makes youth perpetual, a spirit of living in others, which got the name of universal brotherhood, a spirit that has had a good many discouragements and set-backs, but which, on the whole, gains ground, and generally works in harmony with the scientific spirit, breaking down the exclusive character of the conquests of nature. What used to be the mystery and occultism of the few is now general knowledge, so that all the playing at occultism by conceited people

now seems jejune and foolish. A little machine called the instantaneous photograph takes pictures as quickly and accurately as the human eye does, and besides makes them permanent. Instead of fooling credulous multitudes with responses from Delphi, we have a Congress which can enact tariff regulations susceptible of interpretations enough to satisfy the love of mystery of the entire nation. Instead of loafing round Memnon at sunrise to catch some supernatural tones, we talk words into a little contrivance which will repeat our words and tones to the remotest generation of those who shall be curious to know whether we said those words in jest or earnest. All these mysteries made common and diffused certainly increase the feeling of the equality of opportunity in the world. And day by day such wonderful things are discovered and scattered abroad that we are warranted in believing that we are only on the threshold of turning to account the hidden forces of nature. There would be great danger of human presumption and conceit in this progress if the conceit were not so widely diffused, and where we are all conceited there is no one to whom it will appear unpleasant. If there was only one person who knew about the telephone he would be unbearable. Probably the Eiffel Tower would be stricken down as a monumental presumption, like that of Babel, if it had not been raised with the full knowledge and consent of all the world. There is so little presumption about it that probably the world will be disappointed if a like structure is not carried up much higher in New York, to overlook the growth of Chicago and the landing of Columbus, in 1892.

This new spirit, with its multiform manifestations, which came into the world nearly nineteen hundred years ago, is sometimes called the spirit of Christmas. And good reasons can be given for supposing that it is. At any rate, those nations that have the most of it are the most prosperous, and those people who have the most of it are the most agreeable to associate with. Know all men by these Presents, is an old legal form which has

come to have a new meaning in this dispensation. It is by the spirit of brotherhood exhibited in giving presents that we know the Christmas proper, only we are apt to take it in too narrow a way. The real spirit of Christmas is the general diffusion of helpfulness and good will. If somebody were to discover an elixir which would make every one truthful, he would not, in this age of the world, patent it. Indeed, the Patent Office would not let him make a corner on virtue as he does in wheat; and it is not respectable any more among the real children of Christmas to make a corner in wheat. The world, to be sure, tolerates still a great many things that it does not approve of, and, on the whole, Christmas, as an ameliorating and good-fellowship institu-

tion, gains a little year by year. There is still one hitch about it, and a bad one just now, namely, that many people think they can buy its spirit by jerks of liberality, by costly gifts; whereas the fact is that a great many of the costliest gifts in this season do not count at all. Crumbs from the rich man's table don't avail any more to open the pearly gates even of popular esteem in this world. Let us say, in fine, that a loving, sympathetic heart is better than a nickle-plated service in this world, which is surely growing young and sympathetic.—*Charles Dudley Warner, in Harper's Magazine.*

A little seeing saves much looking; a little speaking saves much talking.

THE RISE AND FALL OF CARTHAGE.

1. In the year 871 B. C., Matgen, the king of Tyre, died, leaving two children as his successors, named Pygmalion and Elissa or Dido. He desired his children to reign together in peace. The people of Phœnicia were not of this mind, however. They therefore revolted and proclaimed Pygmalion king. This was not his right, because he was younger than his sister Elissa or Dido. After her dethronement she married Zicharball (Sychnaus, by Virgil), who was next in rank to the king. The king, her brother, became jealous, and caused Zicharball to be assassinated, which so enraged Elissa that she organized a conspiracy of the Phœnician nobles for the purpose of avenging her husband and dethroning her brother. She was defeated and together with her conspirators seized some ships lying in the harbor of Tyre and sailed away under the leadership of Elissa whose name was in consequence called "Dido," which means "the fugitive."

Dido and her several thousand conspirators reached the northern coast of Africa and chose a site for a new colony on the head of a peninsula projecting eastward into the Gulf of Tunis, on the tenth meridian of longitude, and con-

nected with the mainland by an isthmus three miles in breadth.

They called their colony Carthage or Karth-hadtha, which means "new town," and thus was the "queen city of the Mediterranean," which is the subject of our sketch, founded in 869 B. C. Some think that this story of Dido is mythical, and assert instead that Carthage was most likely founded by the colonial merchants of Utica and the capitalists of the mother city Tyre, who found it a convenient place for their emporiums or factories. You can believe which story is most consistent with your views of history.

2. The city grew slowly at first. It waxed stronger and stronger as years rolled on. She extended her authority beyond her own limits, and subdued provinces in North Africa, Spain, Sardinia, Sicily, and the Islands of Madeira. By the close of the sixth century before Christ, the Carthaginian power extended from the greater Syrtis to the Fortunate Islands, and from Corsica to the Flanks of Atlas. A trade sprang up between the parent state and the colonies which greatly enriched the former. This, in connection with a large revenue and tribute, which

often amounted to over one-half of the income of those from whom it was exacted, made the Empire rich. They hired mercenary troops to aid them in their conquest. The foreign troops were a mixture of Numidians, Celts, Ibernians and Independent Africans, who were mainly slaves, doing the hard work of the army and navy, while the officers were native Carthaginians. We have no time to speak of the commerce of Carthage, though it is known to have been large and extensive.

The government was an aristocratic republic. Wealth divided class from class. With them as with us the Almighty Dollar prevailed. All Carthaginians were eligible to office, but as none of the offices were salaried, no poor man could afford to be an office holder.

The people chose a council consisting of one hundred members with two Suffetes and two high Priests, but these were all chosen from the rich and were of little good to the people, their main tendency being to check individual ambition. The religion of the Carthaginians was like that of the Phoenicians which tolerated the terrible practice of human sacrifice to Baal and Melkerk.

3. When the city was well established it began wars. It first tried to gain possession of Sicily, which was tried by settlement. This failed. When Xerxes invaded Greece, the Carthaginians thought their hour had come, hence they sent a large army under Hamilcar, to attempt the conquest. He was defeated by Gelon, the Greek, and the undertaking was abandoned, the Carthaginians consenting to an ignominious peace B. C. 480. She now turned her attention to the Libyan tribes, who were worsted in the Greek city of Cyrene. It was here that Hannibal, with Hasdrubal and Sapho, gained his early laurel wreaths as a great general. The government saw this, and, fearing that he might use his success to the disadvantage of the state, established the Council of One Hundred, before whom every general must appear on his return from an expedition, and render an account of his acts. In 409, seventy years after their first failure in Sicily, the

Carthaginians again invaded that city and, under Hannibal, defeated the Greeks in many battles, and returned home in partial triumph. They were never at peace, but kept warring with the two Dyonesius of Syracuse, Agathocles, Pyrrhus and other kings and generals. The wars cost Carthage large sums of money and many men, and accomplished nothing for her. Finally, in 279 B. C., peace was declared, but at this time a new power stepped forward; Rome, the city of pomp, power, and splendor, rose like a morning sun and swallowed up all else in its brilliant course, until the meridian of its glory was passed, when it began to wane, sink and finally rested upon its seven hills in darkness.

4. About this time Rome was rising in glory and power. Rome regarded war as a pastime for profit. Carthage was rich, hence a good place to attack. A pretext was soon found upon which to declare war. War was declared by Carthage against Rome B. C. 264. This war was known as the First Punic War. The result was that Rome became Mistress of all Italy, from the great wall of the Alps to the southern coast of Sicily and from sea to sea.

All know the history of Hannibal. He was one of the noblest as well as one of the most gifted characters of his day. The power which he wielded over men is shown by his incomparable control over an army of various nations and many tongues—an army which never in the worst times mutinied against him. He was a great man; wherever he went he riveted the eyes of all. He deliberately forced a quarrel with Rome and attacked the city of Saguntum which was under Roman protection. He captured it after a siege of eight months, and sent his spoils to Carthage for distribution. This enraged the Romans, and they demanded the surrender of Hannibal and the restoration of Saguntum. To this the reply of Carthage was a declaration of war.

This was called the Second Punic War B. C. 219. The progress of this war is very interesting and exciting. Hannibal crossed the Alps with an army of twenty-nine thousand five hundred, which was

but a small portion of the one hundred and two thousand that he set out with from Carthage in the spring of 218 B. C. The simple fact of his crossing the Alps stamped him as a great general. He defeated Scipio and Tiberius Sempronius and thus became master of northern Italy.

In the spring of 217 B. C. he crossed the Apennines and pressed on into the heart of Italy. He passed Flaminius who had been given charge of the Roman army after the defeat and wounding of Scipio. Flaminius was in a stronghold and did not wish to leave, but Hannibal laid waste the country, paying no attention to Flaminius' army, but by taunts, stung the consul into leaving his strong position and following him. Hannibal selected his field of battle—a narrow defile between two steep mountain walls, closed at its outlet by a high hill, and at its entrance by a lake. When Flaminius sought to dislodge him from this position he turned upon him and demolished his army. The Roman army was almost annihilated, Flaminius was slain and fifteen thousand men made prisoners. But we cannot follow Hannibal through all his battles and successes. In 203 he was recalled from Italy to save Carthage. Without a murmur he returned and tried to execute the task assigned him. He encountered Scipio in the spring of 202 B. C. He found him an abler adversary than he had yet encountered. Hannibal was defeated at Zama, his army annihilated and he fled with a handful of men to Hadrumetum. Returning home, Scipio was received with enthusiasm and was honored with the most splendid triumph the city had ever witnessed. He received the surname of Africanus, in memory of his conquest. Carthage became tributary to Rome; in other words, lost her independence. Thus ended the Second Punic War.

Rome was not satisfied with her already great power, hence the senate began the great design which made Rome and the civilized world one. The first step was to destroy Carthage, which, though weakened and reduced, was felt to be the only rival of Rome. The Romans could find

no pretext. Carthage sacrificed everything and there was no plausible ground for a quarrel. But Cato, the stern Censor, when called upon for his vote in the senate upon any question whatsoever invariably answered, "Besides, I vote that Carthage be destroyed." His answer suggested a pretext for war. The senate ordered the Carthaginians to destroy their own city and remove a distance ten miles from the sea. The Carthaginians refused to thus commit suicide. Rome declared war. Thus began the Third Punic War, B. C. 149.

The Carthaginians maintained the unequal struggle for four years, fighting with the courage of despair. During the winter of B. C. 147-46 famine and pestilence made such sore ravages among the defenders of the city that when the first assault was made in the spring of 146 they were unable to defend the walls. Six days of hard fighting with famished foes brought the Romans to the foot of the citadel walls. The Consul Scipio Ærnilianus ordered the city to be fired in every direction, and large numbers of people perished in the flames. The commanders of the citadel surrendered.

The Carthaginian commander (Hasdrubal) was concealed with his family in the temple of the God of Healing. Some Roman deserters who would rather die in flames than be given to their countrymen, fired the temple and Hasdrubal fled falling at the feet of Scipio, begging for his life which was granted him. His noble wife saw this from the roof of the temple where she was standing with her two children, and called in the agony of shame at his disgrace, to be careful to save his life, and then grasping her children in her arms flung herself into the flames. The city was utterly destroyed. About fifty-five thousand people, being a tenth part of the population, survived, but were sold into slavery. Only the ruins of the city remained and the senate sternly ordered Scipio to destroy even these. They were set on fire and burned for seventeen days, until no trace was left save the heap of ashes to mark the spot where Carthage once stood.

The Roman general as he stood gazing

on the scene, was horror struck at his own work, and repeated a memorable line from Homer's description of the fall of Troy.

5. But Carthage has a later history, insignificant though it be, compared with that of the once powerful state and city. Its glory was partly revived in the second and third centuries. In 439 A. D., Genseric made Carthage the capital of the Vandal kingdom. In 533 it was conquered by Belisarius for Justinianus and named Justiniana. Finally the Arabs, under Hassan, destroyed it utterly in A. D. 647. Here its story ceases. Like a sun she went down from the sky of history, with this difference that she never rose to dispel the darkness of her fall.

E. H. Anderson.

RELIGION.

Here are some sentiments on religion that come from a philosopher, who has been useful to mankind, by his experiments in breathing the gasses, lectures on agricultural chemistry, invention of the safety lamp, and his protectors for ships. His name is Sir Humphrey Davy. He died in May, 1829:

"Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts. But it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the Divine will, from duties become pleasure—undecaying sources of consolation. Then it creates powers believed to be extinct; and gives a freshness to the mind, which was supposed to have passed away forever, but which is now renovated as an immortal hope. Then it is the Pharos, guiding the wave-tossed mariner to his home—as the calm and beautiful, still basins or fiords, surrounded by tranquil groves and pastoral meadows, to the Norwegian pilot escaping from a heavy storm in the North Sea,—or, as the green and dewy spot, gushing, with fountains to the exhausted traveler in the midst of the desert. Its influence

outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves. It appears as that evening star of light in the horizon of life, which we are sure is become, in another season, a morning star; and it throws its radiance through the gloom and shadow of death."

A BURIAL AT SEA.

In the month of October, 1881, among a company of Saints crossing the Atlantic ocean from Liverpool to New York, on the steamship *Montana*, there was a poor, sorrow-stricken mother, nursing and watching over her little sick babe, hoping that she might at least prolong its life until she could reach Zion, where she could lay it away among the Saints of God, or still be permitted to enjoy its living. But her hopes were not to be realized, death had already placed its iron grasp upon her babe, and after one long night's watching she saw its life pass away and nothing left to her but the cold clay.

As soon as it was learned that there had been a death on board the ship, preparations were commenced for the burial. After being washed and dressed by some of the sisters of the company, the babe was sewed up in a strong canvass with heavy weights attached to its feet to secure its sinking, giving it somewhat the appearance of a mummy. The purser who was to preside at the funeral had four particular times for burials—sunrise, noon, sundown and midnight—sundown was decided upon, and in the evening, after brief services were held by the Elders of the company, just as the sun was setting, four sailors in full uniform were sent to bring the little corpse on deck. Curious to witness a burial at sea, every passenger on board had come on deck to attend the service. The ropes which separate the steerage from the cabin passengers had been ordered by the captain to be removed, and for half an hour there was an exemplification of the old saying, "death levels all ranks," and no distinction was made between cabin and steerage passengers, the poor and the rich. With uncovered heads the sailors came marching up the hatchway

bearing their little mummy-shaped corpse upon a litter nicely draped with the American flag. They marched to the side of the boat and after a few prayers had been read from the English prayer book by the purser, the flag was removed and the little child was committed to its watery grave. As we stood looking over the side of the boat, watching the little white object gradually sinking to the bottom we could think but scarcely feel how sad the poor mother's heart must be to witness her babe cast into the great ocean, there to remain, unmarked by slab or mound, until the "sea shall give up its dead," and all shall come forth in the morning of the resurrection. *Almagro.*

WHAT IS LIFE?

"Life is a song," so piped the thrush,
Perched on a sweet white blossomed bush.
" 'Tis an unfolding," said the rose,
Whose blushing petals 'gan to close.
" 'Tis pleasure," breathed the butterfly,
Kissing the rose and passing by.
"Say rather, a short Summer's day,"
The May-fly hummed—and flew away.
" 'Tis work," buzzed out the busy bee,
Sipping the rose-sweets daintily.
" 'Tis freedom!" screamed the eagle proud,
Piercing the fleecy Summer cloud.
" 'Tis battle, that, and nothing more,"
The wave moaned—breaking on the shore.
"A dream," the mist sighed, "set with fears."
The soft rain wept, " 'Tis tears—all tears."

DEARER EVERY DAY.

They said I would cease to love her
When her freshness showed decay;
They were wrong, for as the river
Wears its channel more away,
Deeper grew my love, and clearer
Seemed her beauties in display.
She grew older, she grew dearer—
Dearer every day.
Had I loved her for her beauty,
Had her heart been simply clay,
Then might mine have ceased its worship;
But her truth's resplendent ray
Filled my soul and drew me nearer
To the fount where sweetness lay.
Still the older, still the dearer—
Dearer every day.
Age has laid its hand upon her—
Do I realize it? Nay.

Her youth's bloom my heart remembers—
Years her faithfulness portray,
And it shall be mine to cheer her,
So her winter shall be May.
Still the older, still the dearer—
Dearer every day.

THERE IS A GOD.

"The fool hath said there is no God,"
Come, unwise man, and walk with me,
Lift up thine eyes and look abroad,
And view the proofs, so plain to see,
The Lord our God, Jehovah, lives
And rules the destinies of men.
Behold thyself, O, haughty man!
Thy parentage is sure divine;
The artist's touch has never yet
Brought forth the mingled beauty there:
Within those eyes, or hair of jet,
Or that complexion, rosy, fair.
O study well thyself, proud man;
A proof thyself, 'gainst which thou canst
Not well deny there is a God.
Upon the rich and plow-tilled soil
The farmer sows the golden grain;
It sprouts and grows; his weary toil
Has its reward, 'tis not in vain,
See where the budding rose bush throws
Its bright, green leaves to open day;
Then from a finer bud there blows
A little rose in colors gay;
And from its portals, clean and sweet,
A pleasing perfume fills the air.
Such workmanship, so fine and neat,
Shows that the art of God is there.
Go to the meadows, where the grass
Beneath thy feet a carpet spreads,
And, dotting here and there the mass,
The daisies rear their tiny heads;
Or wander where the murmur'ing brook
Sings restful songs upon its sand—
Proofs show themselves, where'er we look,
Proclaiming loud a master hand.
Go where the mighty oceans lie
When raging tempest raise on high
Their mountain waves, with foamy crests;
Or on their placid bosoms gaze
When howling winds have ceased to sweep
Across their face, and give thy praise
To him who lulled the waves to sleep.
Behold in air the king of day
With all his train that rule the night,
See all the splendors on thy way;
Then ask thy God for inward light!
Go view all nature, doubting friend;
The field for knowledge sure is broad!
Results shall be that in the end
Thy heart shall know there is a God.

F. W. Jackson.

THE CONTRIBUTOR.

JUNIUS F. WELLS, EDITOR.

SALT LAKE CITY, DECEMBER, 1889.

THE NEW REPUBLIC.

THE revolution in Brazil, which apparently established a new republic in a day, has excited great interest in the civilized world. The change was not unlooked for. For years the good old Emperor, Dom Pedro II, has been in favor of a democratic government. Whenever any of the enthusiastic leaders of his nation went to him with any suggestion that savored of republicanism, he was in the habit of replying: "I never opposed the will of the nation, clearly manifested." It was generally thought, however, that what has taken place—the overthrow of his empire—would be deferred until after his death, but the zealous politicians have hastened the crisis, and the old emperor has been dethroned and exiled from his dominions. As early as last June there were strong indications of republicanism, signs cropping out in both the Senate and Chamber of Deputies, clearly forestalling the events that have lately come to pass. One of the deputies, after a startling announcement from a previous speaker who had declared himself a republican, pronounced the imperial ministry a "monstrosity" and declared that "where monarchy falls in agony, liberty springs up from the seeds scattered in the fruitful soil." He stated further, in answer to an imperialist: "I repeat that Sr. Visconde de Ouro Preto will find himself mistaken in his pretensions to strangle a republic. Let his Excellency not deceive himself. All this vast expanse of country is being convulsed and aroused; the vibration of the new idea is felt in all bodies; in men and in things—ay, even in the density of the forests will be echoed the cry, 'Abaixo a monarchia! Viva a republica!'" ["Down with the monarchy, and long live the republic."]

On the seventeenth of November, at 3 p. m., the emperor was handed the manifesto of the republican provisional government, decreeing the fall of the

monarchical system; in reply the emperor declared that he had resolved to submit to the command of circumstances; that he would leave his beloved country with his family on the morrow for Portugal, Europe; that he would always yearn with an affectionate longing for his beloved country, whose prosperity and aggrandizement he most ardently desired.

The Princess Imperial added that she would ever pray for the welfare of Brazil.

The manifesto of the republican government of Brazil is as follows, being signed by Deodora Franseca, who is its chief.

"Fellow citizens: The people, the army and navy, and the provinces have now decreed the fall of the imperial dynasty and the suppression of the monarchical system. This patriotic revolution has been followed by the formation of a provisional government, whose first mission is to guarantee order, liberty, and the rights of the citizen. The formation of this government, until a definite government has been named, has been made with full regard to the most competent material. The government is simply composed of temporary agents, who will govern and maintain peace, liberty, fraternity, and order. The attributes and extraordinary faculties invested are for the defense and integrity of the country and the preservation of public order. The provisional government promises to use all means in its power to guarantee security of life and property to all inhabitants of Brazil, native and foreign, and respect for individual political opinions, excepting the exigent modifications necessary for the good of the country. The army and navy, the ordinary functions of the department of justice, the civil and military administrations, will continue under their existing organizations, and respect for those holding position will be maintained. The senate and state council are abolished, and the chamber of deputies is dissolved. The provisional government recognizes and acknowledges all national compromises under the late government and all agreements with foreign powers. The public debt, internal and external, will be respect-

ed; also all existing contracts and obligations legally made."

How the matter will end is yet a question of some uncertainty, especially in Europe where public opinion tends to doubt the permanence of the republic. So far no power has officially recognized the new republic of the United States of Brazil, but our own government stands ready to do so when an official head shall have been chosen in pursuance of some regular method. This will probably be done soon after the meeting of the Brazilian Congress called for this month.

As far as is known the whole revolution was accomplished without bloodshed. It is difficult to know, however, just what has occurred, as the cables are all in the hands of the new provisional government which has established a director of telegraphs who would naturally color the news in the interest of the republic. Further details will be awaited with interest. An interesting sketch of Dom Pedro and the Princess of Brazil is found on another page.

This revolution leaves only Canada among the monarchies in the western hemisphere, and the republics are already inviting her to come in out of the cold, assuring her that there is a place by the fire and a chair at the table awaiting her.

PREPARATION FOR DUTY.

ONE of the great obstacles to progress in the programme work of the Improvement Associations is the lack of preparation by those who are assigned exercises. There should be no excuses offered. If a person is about to visit a neighboring town or state or country, he gets ready and goes; before a house is erected the builder provides designs, means and materials for his work; when a man goes to trade, or to business, or to his day's work he has his plans, his arrangements, his programme ready. He knows what he is about to do, and he has so ordered conditions around him as to meet necessities that may arise. There is no reason why a person who has accepted a task in the programme of an association should not also plan to meet the requirements. Those who go to hear him have a right

to expect this of him, and he is doing himself an injury and his brethren a wrong when he does not meet his obligation as well as he knows how. The information gained by preparation is brought forth by the promptings of the Spirit of God; but where there is nothing to remember of what use is the prompter? The lesson is one that the youth of Zion should learn, because its benefits are far-reaching and of value in one's whole lifetime, extending to all future dealings with mankind. Preparation for duty is one of the strong pillars in the structure of a noble character, equaled only by its performance without excuse in a manly way.

We have a very fine quality of lead pencils made by Faber expressly for THE CONTRIBUTOR, which are now being distributed to writers for the Magazine, agents and advertisers. They are of the first commercial grade, done up in bundles of a dozen, and before the winter is over will be seen everywhere. On each pencil is THE CONTRIBUTOR Company's trade mark and the words: "I write for THE CONTRIBUTOR." The wrappers of bronze paper are printed with letters of gold, as follows: "THE CONTRIBUTOR, special lead pencils—Merit insures success," and on the reverse: "Oh that my words were now written, oh that they were printed in a book; that they were graven with an iron pen and LEAD in the rock forever. (Job xix, 23, 24.)"

The originality of the idea and the excellence of the pencils themselves have elicited many words of approval from the friends of THE CONTRIBUTOR.

We have received the Nursery Lesson-book, a guide for mothers in teaching young children, by P. G. Hubert, Jr.; fifty easy lessons, each combining simple and progressive instruction in reading, writing, arithmetic, drawing and singing. A beautifully printed and bound volume, containing one hundred illustrations and sixteen songs set to music. It is the most satisfactory primary teacher we have yet seen. Published by the Knickerbocker Press, G. P. Putnam's Sons, New York.

Ulysses S. Grant's father was a shoemaker. He had one of the first tanneries and shoe shops in Galena, Illinois. He was in partnership with a Mr. Perkins, and they had an extensive trade in leather and manufactured shoes. In 1887 this old store was sold, and torn down to give place to a grander edifice, thus removing one of the oldest landmarks of Galena, which became historic because of its associations with the great soldier-

statesman, U. S. Grant. It was in this old shoe store, in 1859, that Grant worked for his father's firm as bookkeeper and general utility man, at a salary of only \$40 per month. He gained the highest office in the land, with a salary of \$25,000 per annum. This was accomplished by diligent application to his duties, and by taking a living interest in whatever work he did. This is not the least lesson to him who expects to make life a success.

DOM PEDRO AND ISABELLA, OF BRAZIL.

Just now the great political revolution in Brazil, which in one day changed that country from an empire to a republic, is creating world-wide attention. It will prove interesting to study some of the leading events in the life of Dom Pedro II, of Brazil, whose personality is necessarily again made prominent by this wonderful change. He was born December 2, 1825, and was crowned "Emperor and Perpetual Defender of Brazil," April 7, 1831. His father, the head of the royal house of Braganza, had achieved the independence of Brazil from Portugal, but his leaning toward absolutism brought about a crisis which compelled his abdication, and establishing his son on the throne under a regency, he retired to Europe to spend the remainder of his days in quiet. It was a peaceable revolution, and until 1841 the infant head of the ancient house of Braganza was the subject of his tutor and the Regent Minister. On July 18, 1841, Dom Pedro II. was crowned with due solemnities in Rio Janeiro, being then only sixteen years old. The full name of the Emperor is Pedro John Charles Leopold Salvador Vivien Francis Xavier Francis de Paul Leocardio Michael Gabriel Raphael Gonzague d'Alcantara. All of these names have some historical significance, and are derived either from family patron saints or from a long line of ancestry that extends back to "the twilight of fable." Pedro Segundo was the son of Pedro Primeiro, Emperor of Brazil, and of Leopoldina, Archduchess of Austria. The

coronation of the young Emperor was answered by the republicans of Brazil with a rebellion, which, however, was put down after eighteen months of turmoil. From the beginning of his reign Dom Pedro has been the friend of liberty, and through the efforts of the young Emperor a Brazilian contingent fought with the Argentines for the independence of that country from Spain in 1851 and 1852.

In 1843 Dom Pedro married Theresa, daughter of Francis I., titular King of Naples and the two Sicilies. By her he had two daughters, Leopoldina and Isabella. The principal events of his reign have been the troubles with England in 1862, which were arbitrated by the King of the Belgians; the war with Paraguay, beginning in 1866, and ending in 1870; and the decree providing for the gradual emancipation of the slaves in Brazil, promulgated in 1871. The war with Paraguay was long and bloody, and it was in this war that the imperial navy, under the great Admiral Barroso, won its first laurels. Since that time the Emperor has, until the outbreak of the "revolution," about November 16th, 1889, reigned in peace, disturbed only by the intrigues of politicians and the natural cares that encompass a throne. A more astute politician never wielded a sceptre. Never did a monarch see such changes in the country and the people he governed. When, in the throne-room of the old palace in Rio, the fair-haired boy of sixteen first felt the pressure of a crown, his

vast empire was an unexplored wilderness, with squalid cities strung along its coast. The capital itself reeked with fever, and was a tangle of narrow, ill-paved, undrained streets. Now the smoke of sugar refineries hangs over the Bay of Rio, and the noise of the cotton-mill is heard by the walls of Maranham. Throughout the entire length of the Amazon the busy steamboats ply, and every harbor is crowded with commerce. A navy has been created which ranks only after the navies of the great European powers. Every art and every science has a home in Brazil, and the capital is one of the finest cities in the world.

No less interesting is the career of the Princess Isabella, the daughter of Dom Pedro. She is a woman of strong and peculiar characteristics. She was born in 1846, and is now, consequently, forty-three years old. She was married in 1864, to the Conde d'Eu, son of Louis Philippi. This marriage was a complete extinguisher for the Count. He was given a few empty titles by the emperor, and then sank gracefully and quietly into innocuous desuetude as the husband of his wife. That role he has played with monotonous success ever since.

The Princess Isabella has had occasion to try her hand at government. When, in 1876, Dom Pedro left his country for a trip to the United States and Europe, Isabella was made regent of the empire. Some discontented spirits, taking advantage of the emperor's absence, began to foment discord. But they soon found that the thousands of miles of sea which separated the old emperor from his dominion were an illusory advantage, for the princess regent nipped that rebellion in the bud, in a manner which will long be remembered by Brazilians of revolutionary tendencies.

The Princess combines the religious fervor of her great namesake of Castile with the strength and energy of her ancestress Maria Theresa. In her the Bourbon and Hapsburg blood is more strongly marked than that of the house of Braganza. As the Princess Imperial, she has held her state in two palaces—one in Botofogo, that unrivalled section of

palaces in Rio de Janeiro, and one for the hot season at Petropolis, the beautiful Brazilian summer city among the mountains. At the palace in Botofogo it has been her custom to give throughout the season a series of magnificent entertainments, and never men strove for fame or fortune more eagerly than did the young nobility of Brazil for the honor of leading the german at the Princess's. A devout and rigid Catholic, the Princess has oscillated between the state and festivities of a court and the ascetic life of a penitent. One night a stranger in Brazil, who had the entry of the court circle, might have seen the heiress of an empire surrounded by the music and the lights, the state and splendor, of the Botofogo palace. The next day, visiting some dim-lit church, he would see a plain-faced woman in a coarse gown sweeping the flags of the paved floor, and people would whisper to each other and say, "There is the Princess."

The full name of the Princess is Isabella Christina Leopoldina Augustina Miguel Gabriella Raphaella Gonzague. She has three sons—Pedro d'Alcantara Louis Philippi, Prince Imperial, born October 15, 1864; Louis Maria Philippi, born 1878; and Antonio, born 1881. The empress has no brothers, and her only sister, the Princess Leopoldina, wife of the Duke of Saxe-Coburg-Gotha, died in 1871.

In July, 1887, the emperor, feeling the weight of years and the cares of state heavy upon him, went with his aged wife to Europe, leaving the princess imperial as princess regent. While he wandered from court to court and from watering-place to watering-place, getting what enjoyment he could from the twilight of his life, the princess managed the affairs of the empire. She has always been an ardent advocate of the abolition of slavery, and not content with the slow processes of emancipation which her father had established. In April, 1888, she dismissed the cabinet which her father had left her, and appointed one pledged to immediate action. The Brazilian cabinet is modelled after that of England, and like that holds office until a vote of censure is passed by the legislative body. Therefore the bold

and almost unprecedented action of the princess regent, in summarily dismissing her ministers, occasioned considerable excitement in political circles in Brazil. The sentiment of the people, however, is said to have been with the princess. The politicians saw in it another evidence that Isabella was determined to both reign and rule.

A REMINISCENCE.

A WRITER in the *Carthage Republican* (Ill.) of recent date notes that J. D. Miller, an attorney of that place, has in his possession a fragment of the head of one of the marble oxen which supported the baptismal font of the old Mormon temple at Nauvoo. "This recalls an incident," says the writer, "that appears to be worth mentioning, especially as it has been often asserted that the carved oxen supporting the font were whole and made of wood. The writer, when a young man, and publishing a paper called the *Fulton Gazette*, at Lewistown, Ill., was one of a company gotten up the fore part of September, 1846, under Gov. Ford's orders to go to Nauvoo to protect the Mormons from the 'antis.' The company as an organization never got further than La Harpe. There they learned that the remnant of Mormons had left the city and that the 'antis' had possession. The major part of the company disbanded and returned home. The writer, with three others, went on to Nauvoo to see the sights. We found the temple guarded by 'anti' troops, with three or four old cannon planted near the front of the edifice. We got a permit or pass from the officer in command, to visit the temple. We gave that wonderful structure a most interesting and thorough examination from basement to dome. In the description given some days afterward, it is noted that the baptismal font was about fifteen feet across, three or four feet deep at the centre, approached by metal (probably brass or iron) stairways from the east and west; that it was of marble, on a pedestal, and attached to the pedestal were the heads and shoulders of twelve oxen in marble. But with boyish indifference to details it was not stated whether the

fore legs were displayed or not. We cannot now remember about that. The font was in the centre of a large paved basement, and on the sides were a number of small rooms.

"It was a sorry sight that met our youthful gaze the evening following the visit to the abandoned and dismantled Mormon temple in September, 1846. Between two hundred and three hundred Mormons, men, women and children, driven out of Nauvoo the day before, were encamped in an open space a little above Montrose. Unquestioned we wandered among the tents and witnessed the sorrow that brooded over the households there assembled. Scattered about were numerous adjuncts of refined and comfortable living, elegant furniture, paintings, here and there a piano or a harp, finely upholstered sofas and chairs and many tasteful and convenient things which well-to-do persons would surround themselves with in well-ordered homes. There was a mingling of all ages, from the gray-haired sire and matron to the babe in arms. And there were some sick; and an air of desolation and bereavement overshadowed all, that left its impression upon our mind as one of the most pitiful sights, short of the carnage of a battlefield, that one ever beheld. When we left the scene near midnight repose was gathering over the weird scene, broken only by prayers that were being offered in the tents—prayers for safety and deliverance—prayers for their persecutors."

THE NEW BALLOT SYSTEM.

A VOTER in a country district in Massachusetts has sent to *Harper's Weekly* the following description of the procedure under the new ballot law in that State. It will be read with interest, because undoubtedly the law will now be generally adopted. Premising that it took him about a minute to prepare his ballot, he says:

"There were two extra poll-clerks, and the voting places looked rather strangely. There was an entire absence of heelers and ballot distributors. When you enter the room you find a space railed off at one end. At one side (the left at our

poll) there was a gate; behind the gate were two poll-clerks—one with a registry list and one with ballots. You enter and give your name, which is called and checked; you then receive a ballot, and go to the back of the enclosure, where there are several alcoves, each with a convenient shelf and a couple of pencils. Opening your ballot you find the names of all the candidates on it. These are grouped under the headings of the offices for which they are nominated—as, governor, lieutenant-governor, etc.; also the direction—vote for one, or two, or three, as the case may be.

“Under each heading the names are arranged alphabetically, followed by the name of the party to which they belong. There are also blank spaces corresponding to the number of names to be voted for, *i. e.*, *one*, where you vote for one; *two*, where you vote for two, etc. These are in case you are not satisfied with the names presented, and want to exercise individual choice.

“You vote by marking **X** against the names of your choice. Having marked

all you wish, you fold your ballot, names in, and go to the ballot-box. Here is another man with another check list, who checks you off as you hold your ballot at the mouth of the box. When you are checked, the man at the box turns the crank; your ballot is drawn, and marked on one side by two red lines; a bell rings, and the number is registered on the front of the box. Then you go out.

“This latter arrangement about the ballot-box is not peculiar to this law, but is the usual form used here in Massachusetts, where we are accustomed to voting with broadsides. It is a good idea, because if any one tries to vote two ballots, the second one isn’t marked with the two red lines.”

So great and useful a reform was never accomplished by means more simple and effective.

The childhood shows the man,
As morning shows the day; be famous then
By wisdom; as thy empire must extend,
So let extend thy mind o’er all the world
In knowledge, all things in it comprehend.

—Milton.

ASSOCIATION INTELLIGENCE.

LIBRARIES of standard works have in the past been of such use in Improvement Associations that no society can be considered well equipped for work without one.

ESTABLISHING LIBRARIES. — Various methods have been resorted to in establishing these necessary adjuncts to our associations. At times, a committee has been appointed to get donations; again entertainments have been given to obtain the necessary means; farming has also been successfully tried. The latter two methods are both good. Young men and young ladies by preparing a creditable entertainment, and judiciously advertising it, will be enabled in one evening to raise enough money to purchase a praiseworthy library. But while this is a good plan in cities we consider that farming is the most certain, and in every way the most satisfactory method of gathering means

for a library in the majority of associations outside of the larger cities.

HOW TO PROCEED.—Let a committee be appointed to arrange for the work such as selecting, renting or purchasing suitable grounds. It is necessary that this committee should consist of practical farmers who should be authorized to take complete charge during the season. From time to time, as they might consider necessary, members of the association would be called upon to perform labor as needed—plowing, sowing, watering, harvesting, etc. This work would all be performed free of charge, the persons so performing it, however, to receive due credit for the labor done, a strict account of receipts and disbursements being kept by the committee’s secretary, which should be read and accepted by the association at the close of the season’s work. In this way from one to two and

three hundred dollars have been secured in one season with only about one and one-half day's labor by each member of the society.

MAINTAINING LIBRARIES.—Similar methods may be adopted in maintaining libraries and reading rooms—a combination of the three methods suggested has often proved successful.

PURCHASING BOOKS.—After a society has acquired sufficient means to purchase a library the question naturally arises—and among the myriads of books, good, bad and indifferent, is very often a perplexing one—what shall we get? In order to answer the question properly, we recommend that each association select a library committee, consisting of men and women who have some knowledge of proper works for the young people, to choose a list of the most appropriate books for the association. The means and circumstances of the society will particularly be considered. Then a stake committee of the same character should be organized, to which the selection of the ward committee should be submitted, who might in turn offer suggestions and act as agents for the purchase of the works. A Territorial committee might act as general purchasing agents, and also aid the county committee in any matters that may arise tending to the profit and help of the association. A systematic organization on this plan will tend to eliminate works that are injurious, skeptical and useless from the libraries of the Improvement Associations, and guard against their introduction. Except for reference, care should be exercised in selecting easy and short works on subjects particularly adapted to the class of readers that will use them. As the library grows older, works of reference and voluminous books may be introduced. Church works, histories, biographies and works on scientific subjects are appropriate for our libraries; a few volumes on standard fiction may prove valuable and entertaining. As a sample of a small library which can easily be obtained by any association, we give the following headings: 1, Church Works; 2, Histories, Ecclesiastical and Profane; 3, Biographies;

4, Scientific; 5, Fictional; 6, Miscellaneous, embracing poems, travels, sayings, etc.

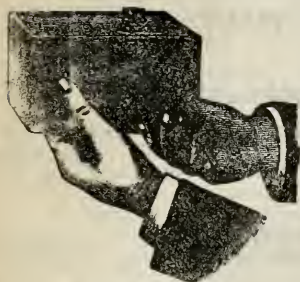
CONDUCTING LIBRARIES.—After getting a library, the next first essential is a lively, good, well-read librarian, without whom the books become very unprofitable. An alphabetical list of the works, with numbers so arranged that the librarian may know at a glance what person has certain books and how long they have been in his possession, should be neatly kept. A list of the works should also at all times be open for inspection at each meeting where members may make selections for the week of such books as they may desire. The loan of the books should be free always to members of the association and to all other residents of the ward. It has been found that men will rather pay fifty cents for the benefit of the library on a public occasion than borrow ten books and pay five cents for each loan.

LAND.—Where it is possible, in new localities, where land is plentiful, the associations should endeavor to secure farms for the benefit of the society. In older settlements this can also frequently be done by cheap purchase.

BUILDING.—We are confident that in many districts, by only a little expense in actual cash, suitable buildings might be erected for the use of the associations that would serve as meeting house, lecture hall, library and reading room, and amusement hall. Proper places of this kind are to be found in only few of our settlements, and the society is often put to much annoyance through not having a proper place for their exercises, libraries and amusements. In many instances the hall rent would pay in a short time for all the outlay and at the same time maintain expenses, not counting the benefits that would accrue in other ways.

AMUSEMENTS.—Under the direction of the Bishops it is the proper sphere of the Y. M. M. I. A. to lead out in matters of amusement and entertainment in the wards. No one else is so well prepared to amuse and entertain the young as the young themselves, when their efforts are directed by the proper authority and sanctioned by the spirit of the Gospel.

The Kodak Camera



*"You press the button - - - -
- - - - we do the rest."*

The only camera that anybody can use without instructions. Send for the Primer, free.

The Kodak is for sale by all Photo stock dealers.

The Eastman Dry Plate & Film Co.

Price, \$25.00.—Loaded for 100 Pictures.

ROCHESTER, N. Y.

Boston.

St. Louis.

Minneapolis.

Omaha.

Bemis Omaha Bag Co.

**Burlap Importers,
Bag Manufacturers and Dealers.**

**Bemis Building, 11th Street Viaduct,
Omaha, Neb.**

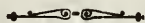
MAGIC

YEAST
QUICKEST & BEST
SOLD BY ALL

**Wholesale and Retail Grocers
E. W. GILLET, M^{rs}, CHICAGO, ILL.**

It is the universal verdict
of Bakers and good Housekeep-
ers that Magic Yeast is the best

TESTIMONIALS.



I have used MAGIC YEAST suc-
cessfully for several years. It makes
good, sweet bread and is always
ready for use.

MRS. P. M. TRIBE.

Salt Lake City, Utah.

MAGIC YEAST is more convenient
than any I ever used. It does not
sour in the summer, and makes light,
white bread.

MRS. H. C. WELLS.

I have tried MAGIC YEAST and it
works like magic, making nice light
bread.

MRS. E. H. ANDERSON.

Ogden, Utah.

✧Liverpool & London & Globe✧

INSURANCE COMPANY.

✧Unlimited Liability of the Stockholders.✧

LOSSES PAID IN THE GREAT FIRES AT CHICAGO AND BOSTON,	-	\$4,500,000.00
INCOME IN THE UNITED STATES, 1888,	-	166,026.00
EXPENDITURES IN THE UNITED STATES, 1888,	-	2,554,396.00

CHICAGO BOARD OF DIRECTORS:

JOHN CRERAR, of Crerar, Adams & Co.,
LEVI Z. LEITER, late Field, Leiter & Co.,
EZRA J. WARNER, of Sprague, Warner & Co.,
WILLIAM WARREN, Resident Sec'y, Chicago, Ills.

H. J. GRANT & CO., Agents,

Salt Lake C.

GERMAN-
AMERICAN
INSURANCE
COMPANY,

OF NEW YORK.

Cash Capital,	-	-	-	\$1,000,000.00
Cash Assets,	-	-	-	5,388,532.00
Surplus,	-	-	-	3,243,985.00

E. OELBERMANN, President,
JNO. W. MURRAY, Vice-President.
JAMES A. SILVEY, Secretary.

HEBER J. GRANT & CO., Agents, Salt Lake City. Utah.

D. & R. G.
Pleasant Valley

COAL!

COLORADO ANTHRACITE,

Coke, - Charcoal, - Pig Iron.

A. L. WILLIAMS,
AGENT.

143 S. Main St.,

SALT LAKE CITY.

The = Contributor.

VOLUME ELEVEN.



HE eleventh volume begins with the November number and it will surpass all previous volumes in the value and attractiveness of its contents.

It will contain four full page Steel Engravings—portraits of President George Q. Cannon, Apostles Franklin D. Richards and Francis M. Lyman, (each of whom will contribute a paper of deep interest) and a beautiful new steel plate from a specially prepared oil painting by Mr. J. W. Clawson, of the Three Pioneer Women of Utah. In the pioneer company of 1847, consisting of one hundred and forty-three persons, there were but three women, viz: Harriet A. Young, Ellen Sanders Kimball and Clara D. Young. This engraving—presenting in life-like reality the portraits of these most heroic and famous ladies—who were the first white women to cross the plains and enter the Great Salt Lake Valley—is of indescribable historic value, and will be treasured in time to come as one of the dearest mementoes of the most wonderful pioneer journey ever chronicled in the history of the world. The volume will contain biographies of these ladies and some interesting sketches of their pioneer life.

Among other interesting features may be named a series of popular scientific articles, illustrated with original outline drawings, by Prof. James E. Talmage, comprising the following subjects:

- | | |
|---------------------------------|------------------------|
| 1. The Microscope. | 7. Some Tiny Plants. |
| 2. Flies and Gnats. | 8. Moulds and Mildews. |
| 3. Feet of Insects. | 9. Plant Cells. |
| 4. Antennæ and Eyes of Insects. | 10. Flesh and Blood. |
| 5. Bees and Wasps. | 11. A Hair. |
| 6. Butterflies and Moths. | 12. A Feather. |

3

who are interested in the education and mutual improvement of the people, we shall give on April 10th, 1890, to the Young Men's Mutual Improvement Associations the following very liberal CASH PREMIUMS for the purchase of libraries:

To the Y. M. M. I. Associations of the twenty wards having the greatest number of paid up subscriptions April 1st, 1890,

To the First (ward with largest list)	\$200 00
" Second " next "	100 00
" Third " " "	100 00
" Fourth " " "	50 00
" Fifth " " "	50 00
" Sixth " " "	50 00
" Seventh " " "	50 00
" Eighth " " "	50 00
" Ninth " " "	50 00
" Tenth " " "	50 00
" Eleventh " " "	25 00
" Twelfth " " "	25 00
" Thirteenth " " "	25 00
" Fourteenth " " "	25 00
" Fifteenth " " "	25 00
" Sixteenth " " "	25 00
" Seventeenth " " "	25 00
" Eighteenth " " "	25 00
" Nineteenth " " "	25 00
" Twentieth " " "	25 00

Twenty Cash Premiums for Twenty Libraries—ONE THOUSAND DOLLARS.

Should there be two or more wards having the same number of subscribers, the premiums will be given to those having paid up first.

None of the premiums will be given for less than TEN subscribers. Every Ward sending above that number has an equal and good chance of getting from Twenty-five to Two

A Book of Mormon study, by Elder B. H. Roberts, entitled "Moroni and the Nephite Republic."

A descriptive series on early colonizing in Utah by *Santiago*; and a thorough study of the Morrisite episode in our Territorial history, by Richard W. Young.

Selections from the sayings of President Brigham Young, having proved of such great interest during the past year, will be continued in the eleventh volume, and will embrace many of his most interesting utterances on the doctrines of the Church.

Some theological papers are also promised from the gifted pens of Bishop O. F. Whitney, Elder John Nicholson, and other notable writers.

Descriptive, narrative and light entertaining sketches and stories will constitute an important part of the new volume. The Association Intelligence and Editorial departments will be ably managed and the general excellence of the magazine strictly maintained.

IN REGARD TO SUBSCRIBING.—Ten years' experience has proved that it is neither profitable nor pleasant to subscribers or publisher to permit subscriptions to remain unpaid beyond the current volume. We have therefore determined to send the magazine to those subscribers *only* who pay in advance. Arrangements *may* be made with local agents for settlement of subscriptions any time before April, 1890, and the magazine will be sent at once on their orders. In all other cases the money must accompany the order for subscriptions.

We offer a magazine that is unexcelled for the price, and as an inducement to secure the co-operation, in extending its circulation, of all

4

hundred dollars in cash, with which to buy a library.

Arrangements may be made for the purchase of books through this office, if the winning Associations unite and prefer it. A trade discount can be obtained by purchasing at wholesale and the \$1,000 thus expended will secure about \$1,300 worth of books, say about 1500 well bound volumes of standard works.

No such premiums were ever offered before. There is no lottery about it, but every subscriber gets his money's worth in the magazine and contributes something towards the establishment of twenty libraries for the mutual improvement of the people.

We confidently solicit the aid of Bishops, Presidents and other officers of Associations, and all well wishers of the M. I. A., in making this establishment of libraries a great success.

Price of subscription, \$2.00. Including binding and postage, \$2.50. This also pays for the return of the bound volume, but not for postage on the numbers sent to be bound.

NOW IS THE TIME TO SUBSCRIBE. Do not wait for canvassing agents.

Send in your numbers of Volume Ten to be bound at once.

Bound Volume Ten now ready. Price, \$2.50. Remittances should be made by draft, P. O. money order or note or registered letter. Fractions of a dollar will be taken in two and five cent stamps.

Write names and addresses plainly.

Address

THE CONTRIBUTOR COMPANY,

Herald Building,

P. O. Box 305.

Salt Lake City, Utah.



WHITE & SONS CO.

PEMBROKE MEAT MARKET.

LEADING FRESH MEAT DEALERS.

Every description of Fresh and Cured Meats always in stock. Game in season.

Prompt attention given to receipt of orders and delivery.

WHITE & SONS CO.,

38 W. FIRST SOUTH STREET,

TELEPHONE No 282

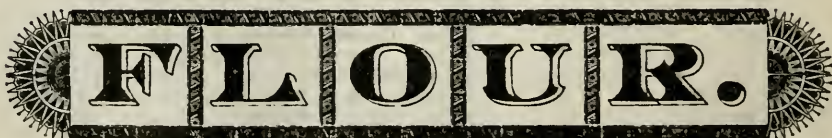
SALT LAKE CITY.



PIONEER

PATENT ROLLER MILL CO.

MANUFACTURES FINEST BRANDS OF



High Patent Bakers No. 1, Whole Wheat.

Office, 21 W. South Temple St.,

SALT LAKE CITY,

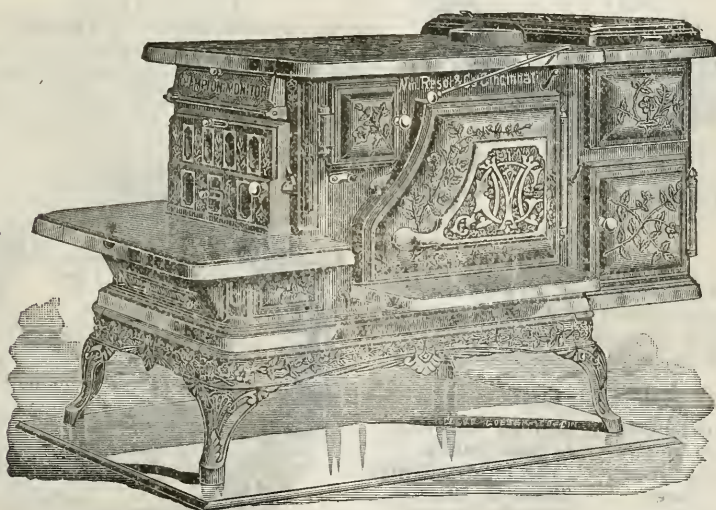
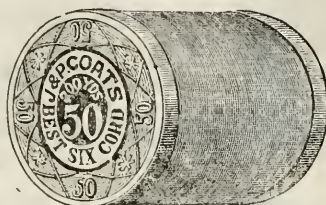
UTAH

KINGSFORD'S OSWEGO STARCH

"Pure" and Silver Gloss | And Corn Starch
 FOR THE LAUNDRY. | FOR THE TABLE.

ABSOLUTELY PURE IN QUALITY

J & P GOATS
 BEST-SIX-CORD
SPOOL COTTON
 IN WHITE-BLACK & COLORS
 FOR HAND & MACHINE



Z. C. M. I., Sole Agents,

Salt Lake City, Ogden and Logan, Utah.



Hayes-Partridge Shoe Co.

MANUFACTURERS

LADIES', MISSES',
CHILDREN'S, BOYS'
and YOUTHS' . . .

SHOES.

L. D. YOUNG, Agent for Utah.

No. 1103 Race St., Philadelphia



THE

FAMOUS "GLEN" SHIRTS

Are the best Fitting and Wearing Fine Dress Shirt Made.

MANUFACTURED AT GLENS FALLS, N. Y., BY

D. L. Robertson & Company.

Z. C. M. I. Sole Agents in Utah.



PAID UP CAPITAL, \$200,000.00
CASH ASSETS, \$272,865.58

OFFICERS.

HEBER J. GRANT, President,
JAMES SHARP, Vice-President,
LEWIS S. HILLS, Treasurer,
ELIAS A. SMITH, Secretary,
W. J. BATEMAN, Ass't Secretary.

DIRECTORS.

Henry Dinwoodey, John Henry Smith,
George Romney, John C. Cutler,
Thos. G. Webber, David Eccles,
P. T. Farnsworth, Geo. W. Thatcher,
William H. Rowe, Frank W. Jennings,
Charles S. Burton.

CASH CAPITAL, - - \$100,000

OFFICERS.

JOSEPH F. SMITH, President,
HEBER J. GRANT, Vice-President,
LEWIS S. HILLS, Treasurer,
HEBER M. WELLS, Secretary.

DIRECTORS.

Henry Dinwoodey, George Romney,
Wm. W. Riter, James Sharp,
Moses Thatcher, John Henry Smith,
Wm. H. Rowe, Chas. S. Burton,
John C. Cutler, Elias A. Smith,
Richard W. Young.



Heber J. Grant & Co., Genl. Agts., Herald Building, Salt Lake City.

Boyle & Co., Ogden, Utah,

WHOLESALE and RETAIL

FURNITURE,

Carpets & Baby Carriages.



—OUR 145 PAGE CATALOGUE SENT FREE.—

HENRY WALLACE, Manager.

Utah Cracker Factory,

Manufacturers of the Celebrated

Silver Brand of Fine Crackers

—SALT LAKE CITY.—

Sold by All Wholesale and Retail Dealers in the Territory.

KENNEDY'S
EAST INDIA
A Family Tonic
For Dyspepsia
and Beverage
RHEUMATISM &c.
BITTERS
 COMPOUNDED
 WITH MINERAL WATER.
BEST REMEDY
 IN THE WORLD

For Sale by all Druggists.



Walker, Oakley & Co.,

MANUFACTURERS OF

CHICAGO WAX CALF



UPPER LEATHER,

CARD AND FLESH SPLITS.

Boston Store, 16 and 18 South St,
 Chicago Store, 179 and 181 Lake Street.



THE
 ↗Thomson & Taylor Spice Co.,↖

IMPORTERS AND MANUFACTURERS OF THE FINEST

SPICES AND FLAVORING EXTRACTS

KNOWN TO THE TRADE.

Proprietors of the Fam-
 ous Brand of

RED CROSS LYE.

30, 32, 34, 36, 38, 40 SO. WATER STREET,

CHICAGO.

M. SHIELDS & Co.

43 & 45 State St., Chicago,

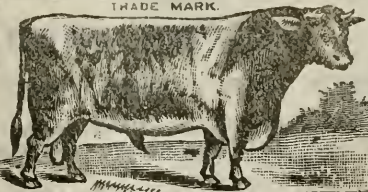
CONFECTIONERY

— IT IS THE BEST. —

TRUE MERIT HAS GIVEN

Blackwell's Durham Tobacco

The LARGEST SALE of any Tobacco in th World.

TRADE MARK. 	FOR PLEASURE, COMFORT, HEALTH, SMOKE THE OLD ORIGINAL DURHAM TOBACCO. BLACKWELL'S GENUINE DURHAM SMOKING TOBACCO SEE THAT IT BEARS THE TRADE MARK OF THE BULL. TAKE NO OTHER. POPULAR BECAUSE RELIABLE.
MANUFACTURED ONLY BY W. T. BLACKWELL & Co. DURHAM, N.C.	

THE SALT LAKE HERALD'S *Surprising Offers to Subscribers.*

THE SALT LAKE HERALD has just completed its list of Premiums to be given away in April, 1890, to subscribers of the SEMI-WEEKLY issue. The list is a stupenduous one, including 1500 prizes, one hundred of which are valued at over \$5.00 each, and no one of which is worth less than a dollar. We quote the first ten only, which gives some idea of the efforts THE PEOPLE'S PAPER is putting forth for its Semi-Weekly patrons: . . . Value.

Prize No. 1.	A Fischer Grand Upright Piano.....	\$500 00
Prize No. 2	A Thoroughbred Holstein Bull.....	200 00
Prize No. 3.	A Beautiful Decorated Bain Wagon.....	175 00
Prize No. 4.	A Lot in Garden City.....	150 00
Prize No. 5.	A Holstein-Jersey Heifer.....	125 00
Prize No. 6.	A Purse of.....	ONE HUNDRED DOLLARS—GOLD
Prize No. 7.	A lot in Lake City.....	100 00
Prize No. 8.	A Domestic Sewing Machine.....	70 00
Prize No. 9.	A New Plano Mower	65 00
Prize No. 10.	A Purse of.....	FIFTY DOLLARS—GOLD

With 1490 other prizes of all kinds, including Purse of Cash, Sewing Machines, Pictures, Books, Art Works, etc., etc.

REMEMBER.—EVERY subscriber to the Semi-Weekly Herald gets the largest, brightest and best paper published in the west, and a chance to secure one of these prizes FREE. See your local agents, or send money by registered letter, P. O. order, check or stamps to

THE HERALD CO., Salt Lake City, Utah.

 The price of the Semi-Weekly Herald is only \$3 00 per year.

1889-90.

Harper's Magazine.

ILLUSTRATED.

1889-90.

Harper's Weekly.

ILLUSTRATED.

Harper's Periodicals.

— PER YEAR. —

Harper's Magazine..... \$4.00	Harper's Bazar..... \$4 00
Harper's Weekly..... 4.00	Harper's Young People. 2 00

Postage Free to all subscribers in the United States, Canada or Mexico.

Address, HARPER BROTHERS, New York.

1889-90.

Harper's Bazar.

ILLUSTRATED.

1889-90.

Harper's Young People.

An Illustrated Weekly.

The Leading Implement House of Utah

HEBER J. GRANT, PREST., JOSEPH F. SMITH, VICE-PREST.,
RULON S. WELLS, SECY. AND TREAS.

CO-OPERATIVE WAGON . . . and MACHINE CO.

Directors:

Heber J. Grant,	Joseph F. Smith.
Joshua F. Grant,	Francis M. Lyman.
George T. Odell,	John Henry Smith,
William W. Riter,	Charles S. Burton.
George Romney,	Junius F. Wells,
James Sharp.	

Salt Lake, Ogden, Logan, Eagle Rock.

Management:

JOSHUA F. GRANT, *Gen. Mgr.*, GEO. T. ODELL, *Asst. Mgr.*,
Salt Lake City, Utah

ED. T. WOOLLEY, *Mgr. Ogden Branch*

A. G. BARBER, *Mgr. Logan Branch.*

G. G. WRIGHT, *Mgr. Eagle Rock Branch*

John C. Cutler & Bro.,

SALT LAKE CITY.

—AGENTS . . . FOR— { Provo Woollen Mills, Provo, Utah, and
Deseret Woollen Mills, Salt Lake City,

Manufacturers of Flannels, Cloths, Blankets, Shawls, Under-
wear, and Knit Hosiery, Mittens, &c.

 Suits Made to Order from Provo Cassimeres. 

- \$1000.00 in Cash -

Will be given to the Y. M. M. I. A. (for the purchase of Li-
braries) of the Twenty Wards having the largest Lists paid up
April 1st, 1890. See Conditions inside.

THE CONTRIBUTOR CO.